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RIGHT REVEREND SIMON WILLIAM GABRIEL BRUTÉ DE REMUR

FIRST BISHOP OF VINCENNES, INDIANA.

PART II.

PRIESTLY CAREER IN MARYLAND 1810-1834

A DISSERTATION

Submitted to the Catholic Sisters' College of the Catholic University of America, in partial fulfillment of the requirements for the Degree of Doctor of Philosophy

BY

SISTER MARY SALESIA GODECKER, O. S. B., A. M.

OF

The Sisters of St. Benedict, Ferdinand, Indiana

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Ferdinand, Indiana

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INTRODUCTION

Effective organization, quick results, grand achievements are characteristics of our age.

It is well to appreciate fully temporal advantages and opportunities and make the most of them, but in so doing, we must not lose sight of other truths and facts equally, and even more, important. Heedless of the admonitions of religion and the warnings of history, our vision will not be clear and sober, and we may easily become the victims of our own prosperity, inviting decadence, mental and moral.

While not wishing unreservedly for a return of the alleged good old times, we should not be altogether unmindful and indifferent as to what our forefathers endured and wrought in laying the foundation of our great religious and civil institutions.

We cannot hope or expect to preserve and perfect these monuments of divinely guided human endeavor, unless we understand the motives, the sacrifices, the ideals they embody.

In every department there have been leaders; seers, to whom the future unfolded its secrets; pioneers, undaunted by formidable obstacles; determined men and women, with singleness of purpose and indomitable energy, who inspired others and led them into the march of progress. Forgetful of self, wholly absorbed in the cause to which they gave their lives, they passed on, some into oblivion, and others into the memory and honor of men.

Among the earliest builders of the nation none served with greater zeal and devotion and magnificent results than the pioneer European missionaries who came to this country with the sole purpose of extending the stakes and multiplying the tents of the Christian conquest.

Memorable names, not a few, are recorded in the annals of the Church in this country, names, which, after many years, have lost nothing of their lustre.

Some of these great Churchmen were noted for keen intellect, consummate oratory, intrepid defence of revealed truth, administrative ability or other exceptional gifts. Many others who performed all the duties of their exalted calling faithfully, fearlessly, have passed to their eternal reward, and were soon forgotten on earth.

There is one figure in the early Hierarchy of the Church in America, learned, fervent, gentle, unassuming, whose sanctity was generally, and frequently acknowledged by his contemporaries, and the people whom he served.

Bishop Simon William Gabriel Bruté, first bishop of Vincennes, for nearly a century has been accorded a singular veneration, which can be explained in no other manner than that his personality was of the highest and holiest type. His numerous letters and his memoirs reveal a mind unusually alert and a heart ablaze with the love of God and man.

It is most gratifying, therefore, that Sister Mary Salesia of the Order of St. Benedict, has chosen to make a scholarly study of the life of Bishop Bruté. By reading this interesting and instructive treatise, may we become better acquainted with the early history of the Church in this country, and with the life and labors of one who should be regarded as one of her chief glories — the first Bishop of Vincennes.

✠Joseph Chartrand,
Bishop of Indianapolis.

Indianapolis, May 5, 1929.

CHAPTER I.

A Resume of Right Reverend Simon William Gabriel Brute's Career in France. 1779-1810.

The ancient capital of faithful Brittany deserves to be enshrined in the heart of every Catholic, not only within the confines of historic Indiana, but throughout the United States. Chiefly the States of the east and the middle west owe her a debt of deep gratitude. It was there at Rennes, that Simon William Goabriel Bruté de Remur, who was destined one day to become the Father of the Church in Indiana, was born. His brief autobiography reads:—"Born at Rennes, Little Brittany, on the twentieth of March, 1779, of a rich family but half ruined since the French Revolution."[1] Simon was baptized[2] on the day of his birth and special designs seemed to be upon him from his infancy.

According to a general custom, which was peculiar to those days, the new-born son was sent into the country to a foster nurse. He may have deplored later in life the great deprivation of a mother's affection which he suffered in his infancy; nevertheless he considered himself favored by Providence and experienced a sense of gratification in knowing that even in his helpless babyhood he rendered valuable service to God's needy. Simon remained with his nurse for fifteen months, and she sometimes lent him to another poor woman who used to hold him on one of her arms to excite compassion while she begged. The thought of this afforded him pleasure in later years.[3]

This young Breton's ancestors were of genuine French extraction. His father, born at Paris in 1729, belonged to an ancient and wealthy family. He was married twice. His first wife was Mary Jeanne Le Chat by whom he had seven children. After her death he married Madame Vatar, at Rennes. She was a native of St. Brieux and the widow of Francis Vatar whose ancestors, for centuries, had been printers. Of this union were born two worthy sons; Simon, and

[1]cf. Original in Georgetown University Archives. Washington, D. C. Folio 92, No. 6.

[2]cf. Bruté—Seton Correspondence. p. 515. Emmitsburg, 1886.

[3]cf. Bayley, J. R. *Memoirs of the Rt. Rev. S. W. G. Bruté.* p. II. ft. n. No. 2. New York. 1865.

Augustine, a year younger. Mr. Bruté had two brothers and an uncle in Holy Orders, and Simon's mother likewise had an uncle in the priesthood.[4] Therefore it would not be astonishing if either one or both of their sons were to devote themselves to religion.

The family resided in the Palace of the Parliament where Madame Bruté's ancestors for several generations had occupied apartments in one of the wings. The father was Director of the Finances of his native province with the promise of succession to the more remunerative office of Farmer-General of the revenues at Paris. This promised a brilliant career for their son, as far as wealth could contribute to it; but within a few years time wrought manifold changes in the Bruté house-hold.

The father's sudden death, resulting from a major operation, came as a serious blow to the family. It all occurred within the course of a few days and allowed him no time to balance his accounts. He had never questioned the honesty of anyone, and as a result the state of his affairs proved that many had taken advantage of his goodness. Friends and lawyers advised Madame Bruté to renounce the succession, but her honesty and fidelity to religion bade her act otherwise. Therefore she sacrificed her personal possessions to pay tthe debts of her husband and opened a printing office to support her family.[5]

After the death of the father the mother, cheerfully assumed the duties of both parents towards her children, and it was under her virtuous eye that the religious and intellectual character of the future bishop was fostered. Nevertheless, in 1786 the mother realized that the days of infancy for her son had passed and that other teachers must assist her in Simon's education. Accordingly he was sent to the best schools in his native city. Simon proved an apt scholar. If intelligence tests had featured in education at that period he would have scored above the brilliant students.

By nature this young Breton was extremely gentle, affectionate, and cheerful. He possessed a strong sense of humor, and this, together with a lively imagination and tenacious memory, won for him the affection of fellow-students and teachers. After completing the preliminary requirements Simon attended the College at Rennes and was particularly fortunate in having as teachers priests who were

[4]cf. Brute, Abbe Chas. *Vie de Mgr. G. Bruté de Remur.* pp.1-2. Rennes. 1887.

[5]cf. Bruté Journal. Original in Georgetown University Archives. Washington, D. C. Folio 92, No. 6.

eminent for piety and learning. However, the college student has left us in his notes, little information concerning this period. All he tells us may be penned in a single line: "Educated at the College of Rennes with all the collegiate honors."[6] In 1791 all public exercise of religion ceased in France, the college of Rennes was forced to close, and Simon Bruté pursued his studies under private tutors.

The résumé of personal experiences during the agonizing Revolution that swept over his native land during the period of boyhood is a prominent feature in the biography of Simon Bruté, for it gives an insight into the spirit of the day and casts light on his private life. Likewise it reveals the influence that environment exercised on the formation of his character and the indelible impression that it stamped upon his life.

Historians, have, in numerous volumes, preserved to us the deeds of this period; yet the greater number have been content to treat solely of the crimes and horrors of the time. The iniquities of the oppressors have been unveiled, while the virtues of the sufferers, for the most part, have been hidden. Our heroic Breton in his "Recollections of the French Revolution" changed this picture. His sketches vividly portray not only the trials and persecutions suffered, but also the charity, patience, and heroism manifested by those who in the midst of those wretched days remained faithful to God and His Church. Likewise his simple narrative brings out in strong relief his own deep faith and intrepid courage. It was during this trying ordeal, when the glory and shame of France seemed to meet in a death-struggle, that our hero witnessed events which were to influence his future ever after.[7]

Simon was then fourteen years old, and, possessing the qualities of a very tactful observer, he was often sent by the family to attend the tribunals that were in session in Rennes. He witnessed the trials of many worthy priests and returned home to impart the information regarding their fate to his mother and other members of the family; however, he never had the courage to witness the execution of any of the victims. Because of the excessive terror which prevailed throughout the nation and the fear of committing themselves by manifesting their feelings amid the savage mob that generally gathered for the occasion, the elders dared not attend these trials.

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[6]cf. Bruté Journal. Original in Georgetown University Archives. Washington, D. C. Folio 92, No. 6.

[7]cf. BAYLEY, J. R. *op. cit.* pp. 93-217.

During these days of persecution Simon remained for the greater part of the time with his mother at Rennes, and the rest he spent at the home of Madame Jausions, his half-sister, who resided at La Chapelle Bouexie. His memoranda show that even in those troubled days he was exact in the employment of his time. He rose very early and applied himself most diligently to his studies. From various citations of his own we learn that his education was continued without interruption during 1791-2, under priests who were in hiding. In the midst of his studies Simon was devoted to a number of holy confessors and proved his sincerity by favoring them secretly. They wrote to him soliciting information regarding their friends and other members of the clergy.

The revolutionary troubles interrupted Simon's studies in 1793-4. He recorded this in a note which evinces Madame Bruté's extraordinary ability to deal tactfully with the public in those clamorous days. During the height of the "Terror," his mother made him work in the printing office[8] to save him from being enrolled in a regiment formed of boys, fourteen, fifteen, and sixteen years of age, named "The Hope of the country." This mob of young scoundrels asked and obtained permission from the Revolutionary Tribunal to preside at the condemnation and execution of some of the victims. Madame Bruté was strongly pressed to allow her son to join them, but she was released from the alarming situation on the plea that her woeful reverses necessitated her son's service in the printing office.

From the close of 1792 until 1795 the Christian religion in France seemed to have become extinct. All exterior religious worship was supplanted by the *festivals of reason,* and the *decadi* superseded the Sundays. Churches, convents, and religious houses were confiscated and converted to profane uses. Likewise a great number were destroyed for the wealth of their material, while some few were changed into temples of reason. Countless pictures of these profane celebrations have been penned, but Simon Bruté in contradistinction to the secular view on this subject, portrays "a little bit of heaven" granted to privileged homes that God deigned to smile upon and to cheer with His Blessed Presence. Although the Bruté family lived in the Parliament House of Brittany, the secret altar was not wanting. There within an interior and hidden room the family assembled early

[8]cf. Bruté Journal. Original in Georgetown University Archives. Washington, D. C. Folio 92, No. 6.

each morning to assist at the private Mass and to be strengthened by the "Bread of Life."[9]

We have been unable to learn what terminated this happiness within their blessed home, but later we behold the Bruté family suffering from the deprivation of Holy Mass, as did countless other homes. Although forbidden under penalty of death to give Sunday any recognition, they sanctified the day to the best of their ability by performing devotions in secret. Not unfrequently were they disturbed during these devotions by the noise and tumult attendant upon the capture of a priest or of persons obnoxious to the authorities, who were being brought for trial and execution. The gloomy days of the Revolution ushered in countless tragical scenes, many of which Simon Bruté witnessed. Numerous others were rehearsed to him by persons who were present at the time of their occurrence.

The horrid days of delirium ran their agonizing course, waned, and disappeared. The rationalist cause was foiled, religion was not extirpated, and heaven preserved the work of Christ's mission for souls. Among those spared for greater accomplishments was the youthful Breton, Simon Bruté. He survived, pure and untainted, the wretchedness of those years; however, we cannot question the fact that they stamped an impression upon the youthful genius and influenced his life's career. From his intense application to study, obedience to a prudent mother, and a continual association with concealed clergy, he possessed a store of wisdom beyond his years. Young as he was, he experienced how sad and desolate everything seemed; nevertheless he tells us that this desolation seemed to bind his heart more strongly to the cause of faith. The sentence of death that he heard pronounced frequently, when attending the trials of numerous victims, caused the word, *Eternity,* to dwell with him as a life companion, and he ever cherished the remembrance of the holy martyrs of that period, keeping always before him their noble example of heroism and fidelity to God.[10]

The distracted nation gradually assumed a more normal complexion, and accordingly we soon find Simon Bruté in a sphere better suited to his tastes and intellectual habits. He had acquired in early years, habits of study, of close and patient mental application which, fortunately, the Revolution failed to disturb. In the public schools

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[9]cf. Bayley, J. R. *op. cit.* pp. 95-98.

[10]cf. Meline, M.—McSweeny, E. F. X. *The Story of the Mountain.* p. 356. Emmitsburg. 1911.

and the College of Rennes he had been distinguished, although modesty prevented his ever speaking in his own praise. He was versed in the most cultural passages of the French writers and of the Latin poets. He had read the Greek classics to great advantage and with pleasure. At one time he contemplated entering the French Polytechnic School in preparation for which he devoted two years to an extensive course in mathematical science. But after thoughtful study he became convinced that his future career must be guided by the sole desire of obeying the Divine Will and of rendering commendable service to mankind. In view of this he looked forward to the study of medicine. If he had any inclination at the time to enter the ecclesiastical state, the condition of France rendered such aspirations hopeless. Having decided as to his future career, he made no delay in entering upon a timely preparation.

On February 10, 1796, Simon began the study of medicine under Doctor Duval in the city of Rennes. After three years he entered the Medical School at Paris where he attended the lectures of the first masters of the age, such as Pinel, Esquirol, Fourcroy, and Bichat. However, the young Breton soon found himself surrounded by the insidious propaganda of infidel professors and libertine fellow-students; yet, despite the spirit of alluring vice and profligacy, he retained his innocence and neither became entangled in the meshes of infidel sophistry nor lured from the profession and practice of his faith.

After four short years the ground-work of a life's profession was completed. Simon passed through his course with credit, honorably mastered the knowledge of the science, and was graduated as a Doctor of Medicine in the year 1803. At this date the school registered an attendance of eleven hundred students. From this number one hundred and twenty were chosen as the most efficient and among this choice number Simon Bruté was unanimously accorded the first prize, or Corvisart prize,[11] by the impartial decision of his professors.

This signal triumph in a class of eleven hundred students brought Dr. Bruté prominently before the public and made Napoleon eager to obtain his service. Therefore an official appointment as Physician to the First Dispensary in Paris[12] was immediately offered him, but the learned doctor declined this honor because his thoughts were now turned from the cure of the human body to the cure of the immortal

[11]cf. BRUTE, ABBE CHAS. *op. cit.* p. 81.

[12]cf. BAYLEY, J. R. *op. cit.* p. 34.

soul:[13] to a vocation which was more worthy of his high endowments than medicine. His tried fidelity from early childhood, his fervent prayers, his charity manifested towards all men, and his intense love for Jesus and Mary, won for him a vocation in which he could receive more abundant grace and attain to higher perfection.

In obedience to the divine call Simon entered the Seminary of St. Sulpice at Paris in 1803 as an aspirant to the priesthood. Thus far his life had wielded admirable influence and proved an inspiration to virtue. He had been an example to youthful students at the College of Rennes. During the Reign of Terror he resembled a Tarcisius and a Tertullian in his courageous assistance to the persecuted and in the Medical School at Paris, by his purity and stainless honor, he played well the parts of both an Aloysius and a Bayard. From the moment he entered the seminary, that quarry whence come those living stones that reënforce the glorious edifice of the Church, Simon became a model.[14]

The five years of his seminary life were devoted to sacred study. During this time, he also studied the works of the Fathers of the Church, the primitive sources of ecclesiastical history and the Acts and canons of Church Councils. He applied himself intensely to the study of Sacred Scripture, Hebrew, and the principles of various sects. The great defenders and ornaments of religion in every age were familiar to him. Hence there were few subjects on which he was unable to converse. Regardless of the dearth of priests in France at that period, it is evident from the notes recorded during one of his early retreats that Simon felt an inward call to become a foreign missionary. His mind was permanently engaged with the question as is verified by the fact that his papers contained numerous statements regarding different foreign missions and even the mode of travel best suited to reach them. In 1807 his attention was turned towards India and he resolved to go thither, in so far as it depended upon himself to decide the future.[15]

As time advanced Simon passed through the intermediate stages preparatory to the priesthood and was ordained priest on Saturday preceding Trinity Sunday, June 10, 1808. The solemn ceremony took place in the parish church of St. Sulpice. The new priest read his first Mass at the altar of the Blessed Virgin in the Seminary of St.

[13]cf. *Bruté—Seton Correspondence.* p. 40. Emmitsburg. 1886.
[14]cf. MELINE, M.—MCSWEENY, E. F. X. *op. cit.* vol. II. p. 361.
[15]cf. BAYLEY, J. R. *op. cit.* p. 38. ft. n. No. 1.

Sulpice on Trinity Sunday, June 11, 1808.[16] Immediately after these sacred events Father Bruté joined the Society of St. Sulpice.

When Simon Bruté abandoned worldly pursuits and entered the seminary, his name did not pass into oblivion within the world around him. Those who appreciated the worth of his noble character followed his progress with interest, and more than one bishop awaited the day that would announce his complete preparation for labor in God's vineyard. He was held in such esteem that immediately after ordination Napoleon again sought to confer honors upon him and accordingly named him First Clerk of the Imperial Chapel,[17] with Mr. Feuteur. He declined this distinction because his humility did not seek honors.

The Bishop of Nantes eagerly sought to obtain the services of Father Bruté for his diocese, but his request was refused. The Bishop of Rennes recognized the worth of this young priest and wished to utilize his talents within his native city. Therefore in obedience to his bishop, Father Bruté repaired to Rennes and, after a brief visit with his mother, entered upon the charge assigned him as professor of theology in the diocesan seminary. At the same time the bishop offered Father Bruté a canonry in his Cathedral, but he did not accept this dignity.[18]

Father Bruté's professorship at the Seminary was characterized by the same traits that had marked his student-career. During the two years of invaluable services in this institution he was a model for imitation, especially in fidelity to duty, spiritual exercises, and recollection. The students confided to his charge loved and respected their eminent master and his teaching. Even the less devout seminarians were impelled to laud his virtues and to reveal his austerities which at times were perceived despite the precaution he took to keep such practices concealed. He was frequently found late at night prostrate before the Blessed Sacrament, engaged in fervent prayer.[19]

While Father Bruté discharged the obligations incumbent upon him in the diocese of Rennes, he never abandoned the resolution to follow his special call to the foreign missions. However, the time for

[16]cf. SETON, R. *Memoirs, Letters and Journal of Elizabeth Seton.* Vol. II. p. 216. New York. 1870.

[17]cf. Bruté Journal. Original in Georgetown University Archives. Washington, D. C. Folio 92, No. 6.

[18]cf. BAYLEY, J. R. *op. cit.* pp. 38-9.

[19]cf. BRUTE, ABBE CHAS. *op. cit.* pp. 97-106.

him to enter upon this work had not arrived. Thus far he had been aided by no other guidance than his own mind; therefore, he entertained views of only an Eastern field of labor. At the close of two years Father Bruté again visited Paris, spending several weeks at St. Sulpice where he met Rev. B. J. Flaget, S. S., Bishop-elect of Bardstown, Kentucky. During an interview with the American missionary he became thoroughly convinced of his vocation for foreign missions. A supernatural power manifested to him that his field of missionary labor lay not in the East but in the West.

Conformable as was Father Bruté's will to the Divine Call, he had other obstacles to encounter. Bishop Enoch of Rennes wished to retain him at the seminary and Madame Bruté could not be reconciled to such cruel separation. Nevertheless God disposed their good hearts favorably to make the sacrifice, and on consideration they both granted the young missionary leave to go. Immediately Father Bruté acquainted his bosom friends the De LaMennais brothers,[20] with his intentions and then prepared for his departure.

On May 30, 1810, Rev. M. Champion,[21] at Rennes, recommended Father Bruté to His Grace, the Most Rev. John Carroll, of Baltimore, Maryland, in brief but touching lines. On the same day Madam Bruté[22] also addressed a letter similar in character, to this venerable Father of the Church in America.

Father Bruté sailed for America on June 10, 1810, on the "George Dyer," under Captain P. Collard. Among the American passengers was a Dr. Johnson, bearer of dispatches from General Armstrong, who was at that time United States minister to France. Father Bruté also lists as fellow passengers, a poet; an Ursuline nun; five Trappists — Père Mauvais and four brothers; Father Cary of the society of Jesus; Father B. J. Flaget, S. S.; Mr. Gras, a deacon who afterwards joined the Jesuits at Georgetown; M. Chabrat, a deacon and later Bishop of Bardstown, Kentucky; Mr. Anthony Deydier, who was to become the pioneer priest of Evansville, Indiana, in Bishop Bruté's diocese; and Messrs. Derigaud and Romeuf.[23] [24]

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[20]cf. Letter of Bruté, S. to De LaMennais, J. M. & F. June 9, 1810. Original in Archives at Ploërmel, Morbihan. France.

[21]cf. Original in Archdiocesan Archives. Baltimore, Md. Case: 2.B. 12.p.3.

[22]cf. Original in Archdiocesan Archives. Baltimore, Md. Case: 2.B. 12.p.1.

[23]cf. Corbiniere, C. de la. *L'Indiana.* p. 416. Paris. 1886.

[24]cf. Bayley, J. R. *op. cit.* p. 40. ft. n. No. 1.

CHAPTER II.

Reverend Simon William Gabriel Brute in America. 1810-1815.

The barque transporting the missionary band from Bordeaux to Baltimore came safely to port on August 10, 1810, after a voyage of two months,[1] and Father Simon Bruté stood on American soil. The voyage had been tedious and distressing because of the rigors of the Continental blocade and the reprisals of the French against the English. Consequently the vessel on which they sailed was twice overhauled and detained by English frigates and was even in danger of being carried into a British port. However on both occasions it was released out of consideration for Rev. B. J. Flaget, Bishop-elect of the newly created See of Bardstown.[2]

Father Bruté had sailed from the land of his birth; from a land whose spiritual, social, and political life had suffered even to the throes of death, but was now slowly reviving. The Father of the Church in America welcomed him as a faithful shepherd and staunch protector of the truth. Father Bruté proved to be this and even more, as time will unfold. The Fathers of St. Mary's Seminary received him as an affectionate brother and the nation tendered him the welcome of a loyal citizen. Nevertheless his career lay before him an unwritten page, and peculiar circumstances, both civil and religious, were to be met with in the land of his adoption. The territory included within the limits of the United States at the time of Father Bruté's coming to America, extended from the Atlantic Ocean to the Rocky Mountain watershed on the west, and southward to the Spanish possessions of East Florida.

A new period of industrial development was beginning when Father Bruté reached American shores. The passage of the Embargo Act, the Non-Intercourse Act, the Napoleonic decrees, and the British Orders in Council practically ended for a time the importation of European manufactures and forced the Union to rely upon its own

[1]cf. Letter of Bruté, S. to De Lamennais, J. M. & F. June 9, 1810. Original in Archives at Ploërmel, Morbihan. France.

[2]cf. Spalding, M. J. *Life of Rt. Rev. B. J. Flaget.* p. 65. Louisville, 1852.

resources. Consequently the development from previous small beginnings of manufactures of cotton, woolen, and linen textiles, as well as, of iron, leather, paper, glass, and numerous other articles, became astounding. The annual value of these American manufactured products was estimated in 1810 at nearly $199,000,000, and they were used almost exclusively for home consumption.

Territorially this new nation was a unit. Expansion had followed natural lines, variety of soil and climate. The extent of the coastline and the vast area at her command made the territory occupied by the United States not only worthy of the home of a great nation, but, over and above that characteristic, preeminently suited for the home of a deep and active Catholocism, as Father Bruté beheld it. This problem was nearest and dearest to the apostolic heart of the newly arrived missionary. The population had been growing apace and at this period the inhabitants numbered 7,200,000. Nevertheless the distribution of population was very different from that with which we of the present day are familiar. In 1810 there were in the United States only eleven cities whose census registered eight thousand or over and the urban population comprised less than five per cent of the inhabitants. The infant nation had advanced admirably, still there remained much to be desired. Less than one-third of the total area of the country was settled and opportunities were rare for the inhabitants in the backwoods. Pioneer life, although thrilling, required experience, age, and wisdom to place the independence of the nation on the pedestal of stability.

The energetic Father Bruté had scarcely become acquainted in his new home when he set about silently to take an inventory of its political, social, and religious atmosphere. Despite the fact that his knowledge of the English was meagre, there was nothing of importance that escaped his watchful eye. The Catholic Church in the United States was only beginning to thrive. Only one score of years had elapsed since the first bishop of the See of Baltimore had been appointed, and when Father Bruté arrived at Baltimore in 1810 to devote himself to the missions of this country there was only one bishop for the whole United States, the Most Rev. John Carroll. Baltimore had been elevated to an archiepiscopal See and divided into four suffragan sees two years previously, yet thus far no bishops occupied them and all administration and responsibility still rested upon the Father of the American Church. One of the four bishops-elect, Bishop Luke Concanen, appointed to the See of New York,

had received consecration on April 24, 1808; but owing to the distracted times in Europe, he died at Naples June 19, 1810,[3] without ever reaching America .

The remaining three bishops-elect were blessings to the growing Church in the United States. In a brief note Father Bruté relates that he was present at their consecrations[4] in Baltimore late in 1810, the year of his arrival in the episcopal city. Rt. Rev. John Egan, Bishop-elect of Philadelphia, was elevated to the episcopacy on October 28, in St. Peter's Church. Rt. Rev. John Cheverus, nominated to the See of Boston, was consecrated in the same church on Navember 1, and the ceremony for Rt. Rev. B. J. Flaget, first bishop-elect of Bardstown, was conducted in St. Patrick's Church three days later. All three were consecrated by Archbishop Carroll.[5]

Father Bruté's primary motive in leaving his native land and in sailing for America was to devote his life to the missionary cause. However the capacity in which he would serve was to be determined by his Superior and the Archbishop. Consequently he was retained as professor of Philosophy in St. Mary's Seminary at Baltimore. It was an advantage to the growing Church in America that Father Bruté was not the type of missionary who might impress an Indian tribe. In learning, scholarship, and culture, he was vastly superior to the average American minister of the Gospel in his day; and while he neither courted nor wished for such occasions, he was well equipped to mingle in society.[6]

As a professor this model clergyman ranked second to none. His knowledge was profound and his skill in the class-room complete. Despite his continued effort to hide his virtues and talents, his worth was, nevertheless, soon recognized and he was sought out on frequent occasions to decide momentous questions and to assume additional responsibilities in the absence of any of his confrères.

Transactions of major importance in behalf of St. Mary's College, demanding the attention of its president, Rev. William DuBourg, forced him to bid a hasty farewell to class-rooms and students and to sail for the Isle of Martinique late in the year 1810. Before leaving he confided his charge in the College to Father Bruté, whom

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[3]cf. SHEA, J. G. *History of the Catholic Church in the United States.* Vol. II. p. 626. New York, 1888.

[4]cf. BAYLEY, J. R. *op. cit.* p. 44.

[5]cf. SHEA, J. G. *op. cit.* Vol. II. p. 630.

[6]cf. HERBERMANN, C. G. *The Sulpicians in the United States.* pp. 1-15. New York, 1916.

he loved to call "Little Brother." Owing to an unforeseen event, the vessel was delayed and Father DuBourg was compelled to spend eight days at Cape Henry, whence he wrote to Father Bruté on December 5, 1810. This letter divulges a warm affection for his "Little Brother" as well as an unquestionable confidence in his ability to discharge satisfactorily the additional tasks. He begged his confrère to pray that the fruit of his voyage would redound to the general and individual good of them all and to the glory of the Master. To assure Father Bruté of his fraternal gratitude he pledged his prayers in return and begged to meet him in the Sacred Heart daily at three o'clock.[7]

The young French clergyman served in the capacity of professor in St. Mary's Seminary for two academic years, consecrating his time, talent, and energy to the great work for which his Society had been founded. Hence Father Bruté began his missionary career in America under the auspices of St. Sulpice and in a manner becoming a true son of the Society. While he belonged to the Sulpicans by profession, he belonged to all by charity; and this spirit of charity, imbibed at the bosom of his mother, accompanied him to our fair land and was to him a lamp warming and lighting not only his own life, but also the lives of his colleagues and students.

In the month of July, during the summer vacation of 1811, Father Bruté visited the Mountain near Emmitsburg, where Father John Dubois had opened a college. He also visited St. Joseph's Valley two miles away, where the cradle of the American Sisters of Charity was located. It was on this eventful occasion that Mother Seton first met Father Bruté, who later proved a devoted friend: "I first met Mother in 1811. She read with me the 'Following of Christ' to form my English pronunciation — marked out especially Chapter Twenty-first, Third Book."[8] During this same visit at Mount St. Mary's he also made the acquaintance of a certain Madame Melmoth who will appear again in our story.[9]

No one, not even the priest himself, foresaw that this historical spot was to offer him asylum during the greater portion of his life in America. Belonging as he did to the category of intuitive nature

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[7]cf. Letter of DuBourg, W. to Bruté, S. Dec. 5, 1810. Original in Catholic Archives of America. Notre Dame, Ind. Case: Bishops & Archbishops of New Orleans. No. 14.

[8]cf. Bruté—Seton Correspondence. p. 52. Emmitsburg, 1886.

[9]cf. Letter of Bruté, S. to Madame Melmoth. Aug. 1, 1812. Original in Archives of St. Joseph's Convent, Emmitsburg, Md.

lovers, he loved the Mountain and the Valley at first sight. Nevertheless the young clergyman was too zealous to tarry long. His vacations were always brief. He was no spendthrift of golden moments. To such an extent did he economize time, that in passing from one place to another he always read, or recited the Divine Office. Thus he travelled to attend to the spiritual needs of a French Community of Trappists, exiles from France, who had settled temporarily at Pigeon Hill.[10]

This task having been satisfactorily accomplished, Father Bruté returned to Baltimore to resume his classes in Moral Philosophy at St. Mary's Seminary. His confrères, as well as the Archbishop, had previously experienced the promptness with which he discharged his tasks, and consequently it was Father Bruté that Archbishop Carroll often entrusted with some important correspondence. Thus Bishop Flaget of Bardstown, on June 10, 1812, wrote that he had received from Rev. Mr. Bruté, a letter written in the name of Archbishop Carroll, stating that it was "in contemplation to convene" a Provincial Council in the following November, and requesting his attendance.[11]

While Father Bruté was engaged in teaching he never permitted himself to become so engrossed that relations with friends at home suffered. On the contrary he wrote frequently to St. Sulpice and to Father Jean and Félicité De LaMennais, endeavoring to keep in touch with every movement abroad, as well as to communicate information concerning the progress of the Church in America. It is to be regretted that many of these letters were destroyed at sea. His American correspondence also was becoming wide-spread. Silently he was rising in the estimation of his confrères and he commanded the esteem of all with whom he came in contact. An exchange of lengthy and frequent letters was carried on with the bishops of Boston and Bardstown as well as with Fathers David, Dubois, Matignon, and DuBourg. Another clergyman with whom he formed a lasting friendship during his sojourn at Baltimore, was Rev. Mr. De Clorivière.

Bishop Cheverus' letter of February 14, 1812, reveals the intimate relations that existed between the Bishop of Boston and the Professor in St. Mary's Seminary. Father Bruté recorded valuable information concerning the Church, the clergy, and the laity. There-

[10]cf. BAYLEY, J. R. *op cit.* p. 44. ft. n. No. 2.
[11]cf. SPALDING, M. J. *op. cit.* p. 106.

fore at this particular writing Bishop Cheverus thanked him for the news relative to Mr. Harent's[12] entrance into the clerical ranks, and in return acquainted him with Mr. Barton's decision to become a physician.[13] The bishop tendered his gratitude for the details concerning Kentucky and Emmittsburg. He begged to be remembered to the honored bishop of Bardstown and spoke reverentially of Mother Seton and of the good that her example would effect. Before closing he entrusted several personal transactions with Mr. De Clorivière and then communicated to him private information concerning the diocese of Boston.[14]

The unswerving zeal of the missionary professor for the spread of Catholicism in the United States made him appear importunate at times. Even though on such occasions he may have voiced the opinion of his confrères, his actions assume the complexion of unauthorized responsibility. Such an opinion is gained in reading a letter of July 12, 1812, to the Archbishop of Baltimore. He introduced his cause by saying that he always dealt with superiors frankly and confidentially and that he considered them far above himself and more deserving of the name of "Father." He told the Archbishop how much it pained him to perceive the little interest that His Grace manifested in the various institutions at Baltimore and at the Mountain. He charged him with being a stranger to the Seminarians when, these clerics should be regarded as the hope of religion in this country. He compared the attitude of the Bishop of Rennes and the Archbishop of Baltimore and stated that the latter seldom accepted an invitation to the Seminary whereas the Bishop of Rennes, not possessing one-half the means of pleasure frequently visited both the petit and the grand seminary. Every Saturday he visited and dined at the grand seminary. He also attended the examinations in all the subjects and his words of encouragement to the diligent and of reproach to the indolent were effective. Father Bruté then invited the Archbishop in the name of his superior and colleagues

[12]Mr. Harent a pious layman from Lyons owned Pigeon Hill. At a mature age he studied for the priesthood, entered the Sulpicians and was ordained by Archbishop Carroll in 1812. He lived, however, but a few years and died on April 10, 1818 in the West Indies where he had gone on business connected with St. Mary's College at Baltimore.

[13]Mr. Barton from Boston was a talented young man who Father Bruté thought was destined for the priesthood and to whom he wrote concerning his vocation. The young man appreciated the interest but felt persuaded that he was not called to the ecclesiastical state.

[14]cf. Letter of Cheverus, J. to Bruté, S. Feb. 14, 1812. Original in Catholic Archives of America. Notre Dame, Ind. (not catalogued).

to attend the exercises in their Seminary and assured him that the sole interest of his confrères was to form leaders of souls. He realized that these young men, passing under the portals of St. Mary's Seminary to go forth as priests, were to become the immediate successors of the present clergy. Therefore he desired that these young men be splendidly equipped in body, in mind, and in spirit and thus be able to form a royal priesthood, superb leaders, spreading, protecting, and building God's kingdom within this nation.

If Father Bruté appeared exacting, he deserves to be lauded for his philosophy of ecclesiastical life: "Your Grace, English, French, Irish, Sulpicians, or Jesuits, all this amounts to nothing here. The American clergy ought to be of one heart, one soul, and one zeal for the glory of God and the good of the Church in this country. All differences, and especially all national or individual differences ought to be lost in the midst of the weighty cares that press upon us"[15] He wisely maintained that they were all Catholics and that racial distinctions should be merged in the nation which had adopted them regardless of the country of their birth.

In the summer of 1812 the Archbishop sent Father Bruté for some months to the mission of St. Joseph's in Talbot county on the Eastern shore of Maryland to assist Father Monally. There he made gallant attempts to preach in English. Within a month he had visited six different missions and at each one he said Mass, administered the consolations of religion, and preached. He acknowledged in a letter to Bishop Flaget that it was bad preaching, indeed, filled with blundering pronunciations and grammatical errors. But far from being discouraged he strove the more eagerly as he himself said, "to force this dreadful English into my backward head, or I must renounce forever to know it." This was no easy task for a Frenchman. While Father Bruté always experienced great difficulty with English, he succeeded sufficiently in the mastery of it to be able to write, preach, and converse.[16]

Two phrases constantly echoed and re-echoed in the heart of the evangelizer. *One Soul! One Eternity!* His ardor to save souls increased daily. He was interested equally in all mankind, regardless of name, distinction, or place of abode. Thus striving as laboriously as he did on the Eastern shore to gather his Master's sheep into one

[15]cf. Original in Archdiocesan Archives, Baltimore, Md. Case: 13. p. 12. (Apparently wrongly catalogued).

[16]cf. CAUTHORN, H. S. *St. Francis Xavier's Cathedral.* pp. 38-42. Vincennes, 1892.

fold, one would naturally have felt that his time could have embraced no more. To him the golden moments of time were money wherewith to purchase souls. Therefore we find him spending the evenings in advising others through correspondence. One of his earliest letters of this type, still extant, bears date of August 1, 1812, and is addressed to Madame Melmoth in New York. He had made her acquaintance while visiting at Mt. St. Mary's during the foregoing summer and from close observation he agreed with Father J. Dubois and with Mother Seton that this heroic soul was destined to become a religious. Three months later Father Zocchi at Taneytown informed him that she had returned to Philadelphia and contemplated returning to the stage. Such striking news pained the young missionary intensely. He desired to appeal to her immediately to leave this dangerous position, but delayed the task on account of his deficient English. Six months later, 1812, a May number of the New York *Gazette* reported the death of Madame Melmoth caused by the falling of a stage. This news item happily was changed a few days later and her recovery announced. After pondering over her distressing situation for several months Father Bruté could withhold his counsel no longer, and he admonished this soul to abandon her worldly career. In simple but touching lines he pictured so vividly her meeting with the Master at the close of her life, that only a heart of stone could have refused to respond.[17]

In the meantime Father Bruté received an interesting letter of a personal nature from Father W. DuBourg who was stationed at Conewago. In the course of the conversation Father DuBourg writes: "As for you, my friend, I have written to Rev. Mr. Tessier that you should be sent to the Mountain. I have given him my reasons in detail, none of which I have imparted to Rev. J. Dubois. You perceive very well that I love you, because nothing could please you more. I would advise you to return as soon as possible and I am convinced that without much opposition the council will adopt the measure."[18] This was the first intimation that Father Bruté had received of his transfer to Mt. St. Mary's.

Madame Melmoth neither scorned nor ignored the advice of her disinterested friend. After a month's deliberation she responded very frankly, yet her frankness bore testimony to her lack of courage to

[17]cf. Letter of Bruté, S. to Madame Melmoth. Aug. 1, 1812. Original in Archives—St. Joseph's Convent, Emmitsburg, Md.

[18]cf. Original in Catholic Archives of America. Notre Dame, Ind. Case: Bishops & Archbishops of New Orleans. No. 10.

abandon the life she was pursuing and to follow her true vocation. The priest was much distressed at her present attitude; still he did not give up hope. On September 19, he made a second appeal which was more profound and emphatic than the first. He promised her every assistance possible in order to win her back to her former mode of life. Then, assuring her that he would omit no exertion however great to aid her, he placed her case in the hands of Father DuBourg and insisted that she place herself under the direction of a fervent priest in New York. In this letter Father Bruté referred for the first time to his appointment to the Mountain and said that Father DuBourg would depart in the early future for New Orleans to administer to this diocese.[19]

Late in September Father Bruté returned from his missionary career on the Eastern shore and departed on the twenty-eighth of the same month for Mount St. Mary's to enter his new field of labor. This institution is located some fifty-two miles distant from Baltimore, on the side of the Catoctin spur of the Blue Ridge Mountains in the state of Maryland. Its elevation, seven hundred feet above the sea, is sufficient to afford a wholesome atmosphere as well as a clear view of the surrounding picturesque landscapes.

At the time of Father Bruté's coming to the Mountain the college and grounds were primitive. The buildings consisted of two parallel log-houses a short distance apart, and a small structure at the entrance of the garden. The one known later as the "White House" lodged the president, vice-president, and students. It also contained the study room, class rooms, and dormitory. The refectory, storerooms, and cellar were arranged on the basement floor. The other buildings contained the kitchen, clothes-room, and infirmary; while the small house at the garden entrance was occupied by three lay teachers. All the domestic affairs of the entire institution were under the supervision of the Sisters of Charity, recently founded by Mother Seton.

The buildings were equipped sparingly with coarse furniture. Nothing savored of comfort and much less of luxury for the dire essentials were lacking. Everything from basement to roof wore the complexion of poverty. The war between the United States and England had raised the prices of merchandise, which subjected the Mountain to even more rigid economy. Meals were frugal. Break-

[19]cf. Letter of Bruté, S. to Madame Melmoth. Sept. 19, 1812. Original in Archives—St. Joseph's Convent, Emmitsburg, Md.

fast consisted of dry bread and coffee. The same courses, with the addition of a small quantity of butter were served at supper. In winter and in summer the students washed in the open air, exposed to the weather. The water from the spring was conveyed in wooden pipes to a long trough, in which were inserted a number of spigots, from which they drew the water required for washing. Another trough furnished with wooden ladles served the purpose of a drinking fountain. The stumps of the original forest trees were still standing in the yard, some of them very near to the college buildings. The wood-pile was within a few feet of the refectory door and the students took part in chopping the wood and carrying it into the study room.[20]

The year 1812 brought marked changes at the Mountain. Father Dubois in his eagerness to supply the Church with an educated clergy admitted almost every youth who gave promise of a vocation. He trusted all men and judged them by his own honesty; but in acting thus he was often too good to accomplish good. The president was a profound scholar but unfortunately did not possess executive ability. The property had been purchased on credit and in a short time the institution was overwhelmed by financial difficulties. The origin of this state of affairs, however, cannot be attributed wholly to Father Dubois' incapacity, but also to his colleagues who figured prominently in the purchase. Nevertheless in this hour of need Father Bruté became the confidential adviser of the president of the Mountain and supplied some of the qualities in which Father Dubois was deficient. He was appointed treasurer of the establishment and began immediately to keep an account of the income and expenditures and by his method extricated the institution from many pecuniary embarrassments. After taking an inventory of the financial condition of the college in 1812, Father Bruté exclaimed in a brief note: "O Providence! that a cart so overladened did not stop in the mire — yet it came out, with a loss indeed! It wants hammering and screwing and mending."[21]

Prior to this date Father Dubois' school had been only a "petit seminaire" and the students who wished to continue their studies for the priesthood after completing the humanities were transferred to the Sulpician Seminary in Baltimore. This arrangement ceased with Father Bruté's coming to the Mountain, and those pupils who

[20]cf. Meline, M.—McSweeny, E. F. X. *op. cit.* Vol. I. pp. 1-50.
[21]cf. Meline, M.—McSweeny, E. F. X. *op. cit.* vol. 1. p. 52.

desired to pursue studies in divinity were instructed by him. Shortly after the opening of the scholastic year in 1812 Father Bruté went to Frederick to meet Archbishop Carroll, who visited the Mountain, and on October 8, conferred tonsure on seven of the students. This was the first ordination at Mount St. Mary's, and some years later Father Bruté recorded the future of these seven subjects as follows: "John Delany — dead. Wm. Byrne, priest, keeps school for Bishop Flaget. Francis Grandchamps, returned to the islands, secular—. George Elder, priest, president of Bardstown college. Alexis Elder, priest now, Sulpician. Geo. Boarman, returned to the world, and Clauzel, I believe,— dead."[22]

On the occasion of this first ordination Archbishop Carroll was delayed at Emmitsburg, owing to ill health, and his absence from Baltimore was a source of worry to Father DuBourg. The latter had been appointed administrator of the diocese of New Orleans, and had completed arrangements to sail for this port on October 15, 1812. The Archbishop had promised to provide him with three letters of recommendation: one to Father Olivier, one to Governor C. C. Claiborne, and the other to the Superior of St. Ursula's Convent; but not having received any of them Father DuBourg dispatched to Father Bruté on October 13, by special carrier, a letter requesting him to give the matter his immediate attention. He enumerated to his friend and confrère the essential points that the letters should contain because he supposed, as was the case, that Father Bruté was fulfilling the office of secretary to His Grace during the latter's stay at the Mountain.[23]

Father Bruté was an efficient educator. He was a born teacher and possessed the happy faculty of knowing how to make school-life agreeable as well as profitable to his students. Work was combined with study. The boys enjoyed cutting trees, planting others, removing stumps, clearing off stones, and beautifying the premises in general. The vice-president in particular was energetic, and the seminarians especially rejoiced to work with him. He was a man of utter unselfishness and simplicity, watchful and mindful of all opportunities to lessen the burdens of others, to increase their comforts in life, and yet at the same time to instill into their hearts a greater knowledge and love of God. To foster in his students a profound

[22]Bruté—Seton Correspondence. p. 314. Emmitsburg, 1886.

[23]cf. Original in Catholic Archives of America. Notre Dame, Ind. Case: Bishops & Archbishops of New Orleans. No. 12.

attachment for our Blessed Mother, as well as to increase this devotion within his own heart, he carried stones to a suitable spot on the mountainside and erected a grotto to the "Immaculate Conception." A path was then cut and cleared between the grotto and the Church. Crosses were erected on the trees at equal distances to afford his students and colleagues the opportunity of making the Way of the Cross on this beautiful mountain avenue, thereby combining a child-like love for Mary with an ardent love for Her Divine Son.

Again it was Father Bruté who supervised cleaning the undergrowth from some of the many points on the mountain-side from which the beautiful landscapes could be enjoyed. On agreeable days he would often lead his students to one of these quiet hermitages for study. Despite his skill in landscape gardening, this occupation was not carried to excess or to the detriment of the essentials in school-life. On the contrary, the vice-president also produced many of the articles used in the class-room. While studying Physics in Paris he also pursued courses in drawing and singing. He became accurate in the former and it served him to good purpose while teaching at the poverty-stricken Mountain. All the maps that graced the walls of those class-rooms in early days were of his own production. A globe, neatly carved from a block of wood was another and no shabby addition to their equipment. After his departure for France with Master Seton, in 1815, Mother Seton in a letter to her son mentioned the fact that she had in her room the globe that the blessed Bruté had made for the Mountain, and that even at night by the light of the lamp she looked for the French port where her child would first go ashore.[24]

Another incident relative to the Mountain Church manifests the vice-president's love for his Creator, measured in terms by the standard given by Christ Himself, namely, "Whatsoever you have done to the least of My brethren you have done unto Me." The ascent to the church was very steep and tiresome, particularly on winter mornings when the ground was covered with ice and snow. One bitter cold morning the faculty and students were surprised to find the steepest portion of this path terraced with wood. It had been done in the darkness of night or early in the morning. The workman was soon discovered to be Father Bruté, and the idea suggested was immediately grasped by the students who set about at once and terraced the remainder of the pathway.[25]

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[24]cf. Seton, R. op. *cit.* pp. 190-191. Vol. II.
[25]cf. Meline, M.—McSweeny, E. F. X. *op. cit.* pp. 1-55.

If Father Bruté was solicitous for all at the Mountain he was no less generous in lavishing favors upon others who appealed to him, regardless of inclement weather or the hour of the day or night. One winter evening William Seton was sitting in Father Bruté's room enjoying his valuable assistance when the latter's mail was brought in. Among the papers and letters was a message from His Grace, at Baltimore, asking information regarding a quotation from one of the Fathers of the Church. The learned professor glanced up along the lines of his library shelves, rose, took down a book, tucked it under his arm, picked up his hat and, bidding Master Seton "good-night" with his customary admonition "be a good boy," left the college. On the following morning when Archbishop Carroll entered his breakfast room he was greeted by the vice-president of the Mountain and the desired book.

Despite Father Bruté's affability to respond graciously to all solicited favors there were times when he deemed it more prudent to refuse, even though the petition was addressed to him by an intimate friend. Thus on September 1, 1813, Father DuBourg wrote him at length relating the sad condition of his diocese owing to the scarcity of priests. In the same sentence he asks the Mountain professor to join him in the south, and prays God to grant his petition. His "Little Brother" preferred to remain with Father Dubois in the capacity of professor.[26]

Devotion to the Holy Virgin and to St. Joseph are so inseparably united that the one cannot be practised fervently without the other. Thus it was displayed in the life of the "Angel Guardian of the Mountain." While he toiled laboriously in behalf of the spiritual and temporal wants of all at the cherished college dedicated to the Holy Virgin, his labors extended beyond those sacred precincts. There was another group of souls dwelling in the Valley under the protection of St. Joseph. They, too, received every mark of affection and devotion that his good heart could tender, and upon them he left his holiest impress. On this occasion again Father Bruté lightened the burden of Father Dubois, who until this time had gone daily to celebrate Mass for Mother Seton and Community. Now the vice-president came from the Mount on Monday, Tuesday, Wednesday, and Thursday of every week to celebrate Mass in St .Joseph's

[26]cf. Original in Catholic Archives of America. Notre Dame, Ind. Case: Bishops & Archbishops of New Orleans. No. 11.

chapel.[27] The two priests alternated regularly in saying the early Mass for the Sisters on Sundays, and they observed the same order in regard to the high Mass which was sung alternately at the Mountain and at the village. Father Bruté was neither confessor nor spiritual director to the sisterhood at this period; nevertheless he gave the Community the full benefit of his spiritual and intellectual accomplishments. He and Mother Seton were kindred souls, possessing minds of the same delicate mould, and from their first meeting they sympathized heartily. Immediately he beheld and admired in her "the eternal womanly" and correspondingly she recognized him to be a priest according to God's own heart. Throughout her remaining years we find in Mother Seton that continued ever-present supremely effective power of "the eternal womanly" identifying her with the apostolic work of Father Bruté. Her beautiful soul was able to follow him in his lofty flights and she delighted to commune with him on eternal truths, and to derive thence peace amid the trials that are the portion of every pioneer community.

Accordingly in one of his first notes he addressed her in the words, "We have perhaps, one and the other, the same troubles of soul, without communicating it to each other. Let us then bring it to the Adorable Bosom where all should be lost and resigned."[28] The dominant chord in the life of Father Bruté was love of God, and its accompaniment was abandonment to the Divine Will. In his estimation these were inseparable essentials in the foundation of every soul's perfection. Therefore, to Mother Seton he writes in the same note: "Let us be courageous and accept with love and zeal the Will and Order of Providence."

Amidst all the varied duties that devolved upon him at the Mountain there arose one more difficult than all the others: namely, the task of preaching in English. Continued and diligent application to the study of the language had given him a marked degree of proficiency, nevertheless he regretted his inability to convey to his audience all the inspired thoughts of his heart. Here again he displayed admirable courage and humility in seeking assistance from Mother Seton. On November 11, 1812, he wrote her as follows:

St. Felix Day. Eve of the Presentation.

I pursue my dear Mother, the useful task which our Father imposes upon me, but I cannot succeed without many corrections, or

[27]cf. Bruté—Seton Correspondence. p. 88. Emmitsburg, 1884.
[28]cf. Bruté—Seton Correspondence. p. 3. Emmitsburg, 1886.

even compositions anew. Be so good as to give hands for that to your brother. I substitute the word *children* to *young men,* that the blessing may be for the Valley as well as for the Mountain. I leave a large interval between the lines, that you may blot out, and write down better, principally when this poor French-English will be quite unamendable. Join this little exertion to your many others. I offer the morning task as a part of my preparation to the Holy Sacrifice. I will offer for both. I will be most encouraged if you can spare this day the time for these two lectures and return them through our dear Father.[29]

Father Bruté submitted all sermons and lectures to the pen of Mother Seton for correction. In another note we read: "Where you see two translations proposed blot out the worse,—except you may be obliged to blot out both and contrive a new." And again he said: "The characters—conditions,—remember to blot out the worse, in these doubtful cases, or both and put better."

Early in life Father Bruté had attained to an eminent degree of mortification and self-denial. He slept but part of the night; as soon as he awakened he arose, regardless of the hour, and spent the remainder of the night prostrate in adoration before the Most Blessed Sacrament, and in writing lectures and sermons. He was ever ready to deprive himself of even that meagre rest if he knew his services would mitigate the pain or sorrow of another. Hence it is this faithful shepherd that we again meet at the bedside of a dying pupil at the Mount in 1814. Theophilus Kaufmann of Philadelphia, a promising lad of twelve summers, had been fatally wounded in the breast by falling upon an open knife while at play. He had not yet made his First Communion but on all occasions he had displayed extraordinary faith, fortitude, and piety. The fatherly priest remained up all night with the child, prayed with him, heard his general confession, and at one o'clock in the morning on Tuesday of Holy Week, administered the Holy Viaticum which was the dying child's First and Last Communion. Then kneeling at the bedside in profound adoration of his Divine Master, he united with the suffering child in making a gladsome thanksgiving. So eager was he to catch every whisper of love coming forth from this innocent heart that he leaned his head directly over the wounded bosom of the expiring boy until the latter breathed forth his pure soul into the Hands of his Creator. That all the students looked upon Father Bruté as a

[29]Bruté—Seton Correspondence. pp. 7-11. Emmitsburg, 1886.

tender father and implicitly confided their personal cares to him is manifested in this same incident. Upon receiving Holy Viaticum Theophilus, after a few moments of silence, asked the gentle priest at his side: "What shall I say?" This question was easily answered in all simplicity by a man who spent long vigils in ecstatic adoration, and whose heart was saturated with the love of the Master.[30]

Father Bruté never allowed his varied and numerous duties to cause him to offend against courtesy. He answered every letter received and gracefully censured those who failed to practice the same cordiality in return. He responded to every favor in a note of hearty thanks. Hence we find him writing to Archbishop Carroll on April 26, 1814, to express his gratitude and appreciation for the volumes of Gregoire sent him by His Grace.[31]

On the following day the De LaMennais brothers in France announced to him their latest work entitled, "Traditions de l'Eglise sur L'Institution des evêques." The letter contained a succinct résumé of the topics discussed, which aided a scholarly mind fully to appreciate the worth of the material contained in the work.[32]

Four years had elapsed since Father Bruté had left France, but the friendship established between himself and the De LaMennais brothers was never to be weakened by absence. The two brothers were always faithful in sending news from their home-land, although some of their valuable historical messages were destroyed in transit and failed to reach America. They, too, never ceased pleading with the American missionary to return to his Fatherland. Every available means was used to convince him that he could accomplish greater good, and, more effectively, in France than in America. Such was the character of Félicité's letter dated July 24, 1814.

This message from the East met Father David's from the West as the mail was delivered on a particular September evening to the room of Father Bruté, and the two letters vied with each other very diplomatically in the attempt to procure the services of this apostolic missionary. Both knew his zeal and his worth, yet there was no question of an individual; it was the Church, and the future of these two vastly remote sections that prompted both French and American clergy to seek Father Bruté.

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[30]cf. MELINE, M.*—MCSWEENY, E. F. X. *op. cit.* vol. 1, pp. 1-53.

[31]cf. Original in Archdiocesan Archives. Baltimore, Md. Case: 13 P 7. (Apparently wrongly catalogued).

[32]cf. *Lettres Inédites de J. M. & F. De LaMennais.* pp. 84-88. Nantes, 1862.

The West of that day had scarcely touched Lake Michigan and the Mississippi, although to most men in the East anything beyond the Appalachian Mountains seemed infinitely remote. Raw and crude as it may have appeared at that early date, still its people had been drawn from the older states and therefore it differed little from other regions in the young Republic.

Catholicism was constantly becoming more widely and more firmly established, and Father Bruté hailed with joy every message that came forth from the pen of either Bishop Flaget or Father David, imparting news of their harvest. He was particularly fond of these two pioneers of the Church on the western frontier and was interested in all they did. It was not difficult for him to realize the position of Bishop Flaget and to perceive how closely he must have been pressed for clergy to care for the suffering flocks. True, the zealous priest had been destined by Providence to found a new diocese in the Northwest territory, but his hour to join the pioneer apostles had not yet arrived. Many years of hardship and laborious toil were to fill the interim before Father Bruté was to be made Bishop of Vincennes.[33]

The scourge of a second war for Independence had made its cruel lashes felt throughout the nation for more than two years before the battle scenes approached the Mountain. Late in the summer of 1814 a British fleet under Admiral Cochrane and an army of four thousand men under Major Gen. Ross appeared on the Chesapeake. Gen. Ross landed at Benedict on the Patuxent, forty miles from Washington, and marched unopposed on the city. A battle ensued at Bladensburg, five miles from Washington, in which the Americans retreated. On the eve of the same day, August 24, 1814, the British entered Washington, burned the capitol, and the White House. A fortnight later they attempted a raid on Baltimore, which was frustrated by the alertness of the Maryland militia and the defense of Fort McHenry. Maryland had collected 14,000 men, and Emmitsburg had furnished its quota in the defense of Baltimore. On this occasion, Father Bruté addressed the volunteers in sentiments of true patriotism, urging them to do their duty as brave sons of the nation. He himself became so anxious that he walked to Baltimore to render ministerial services if needed.

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[33]cf. *Ave Maria.* Art. "Letters of Father David to Simon Bruté." Vol. V. No. 34, 35, 37. Notre Dame, Ind., 1869.

The interest of the Mountain, of the Valley, and of the Village were almost identical in those days, and Father Bruté's heart shared largely in all. He loved all three. Many anxious moments had been spent in planning how to serve them more efficiently, and prayers were offered constantly for their future. Despite all this a sudden change saddened the happy scene; Father Bruté was recalled.

CHAPTER III.

President of St. Mary's College, Baltimore. 1815-1818.

St. Mary's College, Baltimore, was an institution that sprang from necessity and was first conceived in the mind of Rev. W. DuBourg. It was a work wholly foreign to the purpose for which the Society of St. Sulpice had been established, yet it must be remembered that the Sulpician Fathers had emigrated to foreign shores and that the nation which offered them asylum differed vastly from their native land.

St. Mary's Seminary, the early foundation of the zealous Fathers, was the first of its kind in the United States and accordingly it demanded time and feeders for growth. Catholicism in America was too young at that epoch to produce numerous spontaneous vocations. It was expedient, then, to find students or candidates for the priesthood, and this could be accomplished only by founding a twin establishment that would provide for the training of boys from childhood in the correct principles of the true faith.

The college thrived under the direction of the capable president, Rev. W. DuBourg, until 1812, when he was made administrator of the diocese of New Orleans. Upon this vacancy a secular priest, Rev. M. Paquiet, succeeded to the office, and as he was thoroughly acquainted with the needs of the place the college continued to advance until late in 1814, when he resigned. Rev. Simon Bruté was the next choice. Obedient to the wishes of his superiors he exchanged the solitude of the peaceful Mountain for the bustle of city life once more. Relative to this event his journal bears the following entry: "In 1814 I was appointed president of St. Mary's College, of Baltimore and from it early in 1815, I went to France."[1]

The first official act to be rendered by Father Bruté as president of the college was to make a tour throughout France in behalf of the Baltimore institution. However, this could not be undertaken immediately upon the appointment to the presidency. Although the treaty of peace between Great Britain and the United States was

[1]cf. Bruté Journal. Original in Georgetown University Archives. Washington, D. C. Folio 92, No. 6.

signed at Ghent December 24, 1814, it was necessary to give the nations time to right themselves; hence the newly chosen president of the college displayed prudence in delaying his voyage.

Mother Seton was at this time deeply concerned about her older son who had reached the age when it was necessary to choose some vocation in life. The unsettled conditions of the time made it difficult for her to determine the course which would prove most to his advantage. A naval profession was not her choice, and the distracted state of commerce made it almost impossible to place him in a desirable mercantile establishment. As usual, the energetic Father Bruté put her mind at ease by informing her of his pending voyage to Europe. Immediately the solicitous Mother resolved to send her son abroad under the protection of her counsellor and to place him with her friends, Messrs. Fillicchi at Leghorn.[2] [3]

Father Bruté and his pupil, William Seton, sailed from New York on April 6, 1815, on the "Tontine" bound for the French port of Bordeaux. The seas were free, and at the time of their departure the newly appointed president intended to visit Italy before returning to the States. These plans did not come to fruition. Peace in France had been short-lived, although the report thereof had failed to reach America before they sailed. Napoleon had escaped from the Isle of Elba on March 1, 1815, and when Father Bruté arrived at Bordeaux, the royalist city, he found himself in the midst of a terror-stricken people. The rival factions were wrangling violently and inevitable disaster threatened every section. Southern France was under undisciplined troops, and the whole nation was thrown into confusion. There were additional dangers lurking between Marseilles and Leghorn; the coasts were infested with Algerian pirates. All this forced Father Bruté to change his course. Instead of accompanying William Seton farther he was obliged to hasten the youth's departure on the following day, May 23. The prudent mentor dispatched the lad by way of Marseilles in care of Mr. Prudhomme, provided with a passport and letters from the American consul at Bordeaux to the one at Leghorn.[4]

On May 24, Father Bruté wrote to the Messrs. Filicchi from Bordeaux to recommend William Seton and to express his regret at not being able to continue the journey to Leghorn. He requested

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[2]cf. White, C. I. *Life of Mrs. E. A. Seton.* pp. 314-355. New York, 1878.
[3]cf. Seton, R. *op. cit.* Vol. II. pp. 180-186.
[4]cf. Code, J. B. *The Life of Elizabeth Seton.* p. 377. New York, 1927.

the gentlemen to respond early in order that he might have a letter to present to Mother Seton upon his return. From Bordeaux he betook himself to Rennes and was forced to find security in hiding. Even before escaping from Bordeaux he had been afraid that he would be arrested as a priest.[5] Bonaparte's return made life disagreeable for Father Bruté who was anxious to achieve the purpose of his voyage and to return at an early date. This sudden disorder compelled him to live in constant alarm from the date of his arrival, May 22, until July 17, when the white flag was again raised.

During this visit with his mother, who was then in her eightieth year, he occupied the room directly beneath the Chapel in the home of his childhood, the Old Parliament Building.[6] This room was regarded as sacred quarters, owing to the fact that it had been the hiding place of two confessors during the "Reign of Terror." Naturally the memories of those dark days flooded his mind and he thanked God Who sent the two priests to bless his youth and his family in such days of gloom. Father Bruté visited the churches of his native city and said Mass in several of the ruins of the Revolution. Among those places St. Cyr, which formerly had been a Priory, received special mention. It had been confiscated in 1792 and used as a military depot until 1814, but at the time of the missionary's home-coming it was used as an asylum for penitents. Father Bruté also visited the Cathedral — formerly a Benedictine Abbey — and there delighted to recall the scenes of childhood. He remembered how deeply impressed he had been by the simplicity of the Benedictine ceremonies and by the divine chant. In this Abbey, which had been converted into a prison during 1793-4, he had, as a youth, often visited the imprisoned clergy.

More than a month had elapsed before Father Bruté met his friend, Jean De LaMennais. Since danger had been lurking everywhere he thought it more prudent to remain concealed at Rennes; yet they did not delay to write each other while their actual meeting was being deferred. In the meantime the Vicar was resigned to the course of events and expressed a willingness to await happier circumstances and more peaceful times, but he insisted that his missionary friend should not leave the country without having visited him at Saint-Brieuc. The Vicar begged Father Bruté to be prepared to

[5]cf. SETON, R. *op. cit.* Vol. II. pp. 188-194.
[6]cf. BAYLEY, J. R. *op. cit.* pp. 180-181.

give him an account of the work and progress of the American missions, and likewise advise him regarding his studies.

The De LaMennais brothers' last work, "Tradition," was written by Félicité, yet it should be considered a joint production, since the Vicar collected all the material from which the younger brother produced it. Nor did the full credit belong wholly to them. Father Bruté had been the inspiration. Often the two brothers were on the verge of discouragement and were tempted to abandon the work, but each time they were sustained by letters from their distant colleague. Father Jean now begged his friend to read the work searchingly and to write the criticisms on the margin of one of the copies and return it to the authors.[7]

Late in April, 1815, Félicité wrote to Father Bruté from London, imparting news of the wretched state of affairs prevailing throughout France. If this letter had arrived before the American missionary sailed, it would doubtlessly have postponed his voyage. But he had spent almost three weeks at sea before the letter was written. The Richerists, and Blanchardists became so enraged over the late volume of *La Tradition sur l'Institution des Evêques,* that Félicité was obliged to expatriate himself. He fled to London and sought refuge with Abbé Guy Carron, the mutual friend of the Brutés' and the De LaMennais'. According to Félicité's letter the two brothers felt the separation keenly, yet the departure of Félicité was a pledge of safety for Father Jean. It furnished him the means to disclaim authorship of "Tradition" since his brother had written the entire work. Despite the disturbance the two brothers looked forward to the triumph, sooner or later, of their late production, since Rome seemed to be satisfied and to apprehend no danger.[8]

The days were passing rapidly and Father Bruté had not met the Vicar of Saint-Brieuc, who was growing anxious lest his friend take leave without heeding his invitation. Consequently on June 26, he addressed to him another letter which displayed a continuous longing for their reunion. He promised to accompany his long-absent friend back to Rennes and thereby prolong their visit and increase their pleasure. In the same message he sketched a rather dark picture of the clergy during that period. This information was most painful to the intrepid Bruté, owing to the motive that prompted

[7]cf. *Lettres Inédites de J. M. & F. De LaMennais.* pp. 98-99.
[8]cf. *Lettres Inédites de J. M. & F. De LaMennais.* pp. 94-97.

his voyage. His primary purpose was to interest the young clergy to embrace the American missions.[9]

The visit to Saint-Brieuc occurred some time between the dates of June 26, and July 17. It would be difficult to determine which of the two priests experienced the greater joy at this reunion. The precious days they spent together were profitable to both. They encouraged each other to greater good and greater accomplishments for the spread of religion. The Vicar kept his promise and accompanied Father Bruté back to Rennes where Madame Bruté welcomed the two as her cherished sons. After a brief visit with his aged father, the Vicar retraced the route alone to Saint-Brieuc. Upon his return he became greatly depressed. At once he proceeded to write his bosom friend with the hope that his loneliness would be dispelled. The soul of the Vicar was knit to that of the missionary, and the former acknowledged being ill at ease, sad, and as one in a dream. He felt that in Father Bruté's going he had lost the half of himself. [10]

On the same day that the Vicar addressed these lines to Rennes peace was restored, and Father Bruté, in a letter written at Rennes, related to William Seton the distressing conditions to which he had been subjected since they parted at Bordeaux on May 23. In the same letter he charged his young friend to obtain news through the Messrs. Filicchi regarding Father Zocchi's books and the personal effects of Bishop Concanen and then to write him at St. Sulpice, Paris. In the midst of all these perplexities the priest preserved his peace of soul and bewailed more the spiritual than the temporal losses of the nation. He never deferred offering spiritual consolation and advice to his correspondents on all occasions. Even there, in the midst of political disturbances, when writing to his pupil he exhorted him to fidelity in the practice of the good principles in which his mother had reared him.[11]

Peace was restored July 17, 1815, and Father Bruté went forth to visit all the seminaries in northern and central France that he might accomplish the purpose of his voyage. Everywhere he strove to arouse in the hearts of the young clerics a true fervor and zeal for souls. Some readers have been incorrectly informed and therefore wrongly maintain that the purpose of his going to France

[9]cf. *Lettres Inédites de J. M. & F. De LaMennais.* pp. 100-103.
[10]cf. *Lettres Inédites de J. M. & F. De LaMennais.* pp. 103-105.
[11]cf. *Seton,* R. *op. cit.* Vol. II. pp. 194-196.

in 1815 was to bring back his library to America. In all probability he desired to do this also, but it was neither his primary nor his accomplished motive. [12] According to Reverend Mr. Tessier, superior of St. Mary's Seminary, Baltimore, Father Bruté was summoned to France on particular business by the Superior of St. Sulpice, Paris. The American and the French superior confided equally in him.[13]

Father Bruté wrote to the Vicar of Saint-Brieuc for the last time from Rennes on July 30, 1815. At this date he knew not what orders awaited him at Paris for his immediate or deferred embarkation. If his sojourn was to be prolonged he intended to visit the southern Seminaries for the purpose of awakening their minds for America.[14] On the following Monday he departed for Lyons and thence to Paris, where he conferred with his superior at St. Sulpice. He had hoped for an immediate or, in all events, an early embarkation, but again he was disappointed.

The De LaMennais brothers, one at Saint-Brieuc and the other at London, kept up a continuous correspondence with their friend and on numerous occasions attempted to dissuade him from returning to America. Every argument possible was brought forth to convince him that he could effect greater good for the Church by remaining in France. Such was the tone and essence of their letters written on the tenth, eleventh, and twenty-fifth of August. In proportion as the days before his final departure grew less, the letters of the Vicar and of Féli became more pathetic; until one marvels at the staunch courage of the missionary in not yielding to their entreaties.[15]

Rev. W. DuBourg, another intimate friend and great admirer of Father S. Bruté, was in Rome at this time. Both he and his confrère had crossed the Atlantic for practically identical purposes, but the condition of France was enough to discourage her long absent son. Father Bruté wrote to his colleague from Paris on August 4, saying that he would return to America without having accomplished much, although he hoped to take several Missionaries back with him. The distracted times caused slow transportation of mail; hence this letter did not reach Father DuBourg until a month later. He im-

[12]cf. Letter of Bruté, S. to De LaMennais, J. M. & F. Nov. 12, 1815. Original in Archives—Ploërmel. Morbihan, France.

[13]cf. Bruté—Seton Correspondence. p. 298. Emmitsburg, 1884.

[14]cf. Letter of Bruté, S. to De LaMennais, J. M. & F. July 30, 1815. Original in Archives—Ploërmel. Morbihan, France.

[15]cf. *Lettres Inédites de J. M. & F. De LaMennais.* pp. 107-117.

mediately responded on September 5, 1815, to console his "Little Brother" in the ill luck that had befallen his voyage and tried to convince him that the patience and devotedness with which he accepted the trials would be the means of drawing great blessings upon his saintly enterprise. Father DuBourg also imparted news of Father Bruté's nephew whom he met at the French Embassy and who impressed him as an interesting character. Likewise the administrator of the Louisiana diocese had called on William Seton and the Messrs. Filicchi and had learned from Cardinal Litta that the nomination to Philadelphia was still pending. Information about Mr. H . . . was expected from Dublin. Father DuBourg opposed the consideration of Mr. H . . .'s name and he did all in his power to have the nomination given to Father Ambrose Maréchal. He expressed hopes of obtaining priests in Italy for the American missions, because several clergy of eminent virtue had offered themselves. Assurance was given that he would do his utmost to glean information concerning Father Zocchi's goods, but he considered it almost useless to inquire concerning the personal effects of Bishop Concanen since, according to the last will, they were to be delivered to his successor.[16]

The Vicar took advantage of his friend's delay in sailing and wrote him twice more at Bordeaux. The last letter was mailed from La Chenaie where he was on retreat, after having completed a tour of the diocese. He gave an account of the conditions as he found them, and Father Bruté was gratified to learn that the good being effected by the dismissal of Fouche, Talleyrand, and others of similar character partially counterbalanced the evil of indifference that had sprung forth since the return of Bonaparte. Another interesting item to the American missionary was the Vicar's intention of establishing a new ecclesiastical school in Lower Brittany.[17]

Father Bruté's sojourn in France lasted ten weeks longer than he had planned; nevertheless it terminated safely, and he sailed from Bordeaux on the "Blooming Rose" on October 17, 1815. He had succeeded in persuading three clerics to accompany him. While he considered this number small, he was grateful and felt extreme pleasure in being able to make even that small preparation towards the future of Catholicism in America.

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[16]cf. Original in Catholic Archives of America. Notre Dame, Ind. Case: Bishops & Archbishops of New Orleans. No. 25.

[17]cf. *Letters Inédites de J. M. & F. De LaMennais.* pp. 119-121.

More than six months had passed since Father Bruté had left America and another six weeks would be consumed by his return voyage. During that time many unforeseen events had passed into his life and claimed his attention, yet not to the exclusion of his friends in America. His request to Father Dubois in parting was for the president of the Mountain to keep a journal, but, foreseeing difficulties in the way of its execution, he suggested to Father Dubois to entrust the little journal to Mother Seton. Fragments of this journal have been preserved. They show the simple home-life at the Mountain and in the Valley in early times. Mother Seton recorded Father Bruté's first letter, which he mailed from New York before sailing, and the whole house crowded around her while she read it aloud. She mentioned also the children's retreat and added that she had been much amused at Father Dubois' telling them to be "chuncks" of fire. She thought of the live coal far away that used to give blaze to her soul. Mother's journal contained news about all at the Mountain and in the Valley, from Father Dubois, the president, to the least colored servant. Then looking at the globe she wrote: "You pray while we sleep, we pray while you sleep. This is an odd comfort, but a great one. The last thought with the dear crucifix on the pillow, your Mass."

Mother Seton detested flattery, yet in all sincerity she recorded the many favorable compliments passed on the absent Bruté. She seemed to write with joy the words of Archbishop Carroll, who said: "How unfortunate Mr. Bruté's going! Will he ever return? I hope so, indeed, and that very soon." To this Mother added a gentle admonition: "Dear, dear, Archbishop, how tenderly he loves you! take care; you are so well and too much loved by all. I fear for you,—would rather you should be in China than too much a *darling* here. It is only because they do not know you, my son.—Yet those who know you so well, do they care less."[18]

Apparently Father Duhamel, who assisted Father Dubois in parochial work, had less sympathy than the Archbishop had with Father Bruté's going abroad. At all events his conversation would warrant such conclusion. In speaking of him to Mother Seton he said, "Poor crazy Bruté, if his neck ain't broke, the Lord help him! But you are very happy ma'am to have such a gentleman take care of your son." And on another occasion he remarked to Mother Seton that poor Hickey (Fr. H.) had received a great compliment this morn-

[18]cf. *Bruté—Seton Correspondence.* pp. 280-307. Emmitsburg, 1884.

ing when an Irishman told him the three priests at the Mountain all put together were not worth one Bruté. Father Duhamel was very fond of Father Bruté, yet he thought the congregation acted foolishly when they said, "Now Bruté's gone, all is gone;" and some of the parishioners told him they would not go to confession until Bruté came back. Again he said to Mother Seton, "Did you see his letter Ma'am *to everybody to save souls?* Poor crazy Bruté! he says he will be on the high seas; he would be much better here attending his congregation. He could 'tend ten congregations at least. He can do what would kill ten men if you only give him bread and two or three horses to ride to death, one after the other. Poor gentleman! if he was only steady!"[19] The good old priest had his fixed opinion and no amount of explanation could change his view on the subject.

The "Blooming Rose" had weathered the high waves safely for four weeks and was then sufficiently near its destination for those on board to consider it a happy passage. Father Bruté seemingly had spent much of his time in reviewing to himself the results of his voyage before he decided to impart his thoughts to the Vicar of Saint-Brieuc, on November 12, 1815. As for himself, he said the voyage was practically ended, and still there remained sufficient time and distance to suffer shipwreck. He was dejected and lonely. It seemed to him that he had profited scantily by that voyage, yet it had been made in such disagreeable circumstances. The impressions upon his arrival were so deep and sorrowful that it seemed almost impossible to free himself from this experience of the upheaval. His disappointment was keen and three-fold. At his departure he had envisioned his native land happy and beginning a new life. Instead of this a very sorry contrast was realized when he arrived at Bordeaux. Likewise, two of his bosom friends, Abbé Guy Carron and Félicité De LaMennais, were absent in England. Moreover on the return voyage high winds deprived the priest of the consolation of celebrating Mass.

Father Bruté then turned his subject of written conversation from gloomy France to poor America. He viewed the immensity of the mission field but his courage almost abandoned him when he beheld the small force engaged in this huge harvest. There was so much to be begun, continued, and accomplished, he said, if the spread of Catholicism in the New World was to be a success. He asked the

[19]cf. *Bruté—Seton Correspondence.* pp. 283-288. Emmitsburg, 1884.

Vicar to speak to his mother at Rennes about his books. They were sorely needed, but for lack of means to defray their transportation he had been able to bring but very few with him. He feared that it would savor of egoism if he himself approached his mother with his troubles at a time of temporal suffering. The Vicar was also requested to send several copies of his latest work for the Seminary, since the greatest poverty suffered in that institution was the insufficiency of literature on theology.

The voyage was called a "happy voyage" by the mortified missionary, but from the hardships and deprivations to which he was subjected we of the present day evidently would place it in another category. He had to sleep on a bed equal in hardness to that of a Trappist and twenty times worse in other respects, and spend whole days in a cabin infested with insects, amidst noise, and smoke. The "Blooming Rose" landed at New York on the evening of November 20, 1815. As Father Bruté came ashore he received distressing news. The Most Rev. John Carroll who had regretted his going and had prayed for his speedy return now lay dangerously ill. This message was another sword of sorrow. He loved the Archbishop as his venerable benefactor, and it was with an anxious heart that he, with his three companions hastened to depart on the following day for Baltimore by way of Philadelphia.[20]

Three days later he bade a second farewell to the Mountain and entered upon his new position as president of St. Mary's College at Baltimore. Mother Seton who had always regarded him as her spiritual son again proved herself a prudent mother in the excellent advice she sent him on this occasion. Deep within his heart the new president appreciated all she said; nevertheless he placed a word of protest in a marginal note on the first page.

The two presidents who had preceded Father Bruté were both men of extraordinary executive ability. His immediate predecessor possessed, moreover, a merited reputation as a scientist. Despite the fact that St. Mary's College had passed from the guidance of these noble characters, there was no cause for apprehension under the direction of the new president. Father Bruté was a scientist, and a thorough theologian, who was endowed with executive ability in a marked degree. He was also a gentleman of tact and ability wherever duty placed him. He would have been great in any walk of life.

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[20]cf. Letter of Bruté, S. to De LaMennais, J. M. Nov. 12, 1815. Original in Archives—Ploërmel. Morbihan, France.

Most Rev. John Carroll died on the feast of St. Frances Xavier, December 3, 1815. St. Mary's president and professor was present at the moment of the soul's departure. In words glowing with profound esteem for the venerable prelate he recounted his holy death to the Vicar of Saint-Brieuc on Dcember 31, 1815. Only with great effort did he cease enumerating Archbishop's Carroll's countless good qualities, talents, and virtues, especially his humility which was manifested to the last moment. At this hour the Christ-like missionary looked upon the infant churches as a widowed mother would regard her dependent children. He became retrospective and followed the development of Catholicism in the States from Carroll's appointment to his death. Great things had been accomplished, yet the churches were only in their infancy. Their needs were numerous ,and their trials had been crushing. The tender-hearted shepherd wept over the orphaned diocese and with these tears he mingled deep regrets for the misfortunes of his own unfortunate Fatherland, saying to the Vicar, "Oh! if the excess of its misfortunes would bring some day one of you to weep with me here."

The obsequies of the Most Rev. John Carroll are described as having been impressive. The population of Baltimore rendered homage. A vivid description of the procession is recounted, followed by the record of deposition of the remains in the Sulpician Chapel until after the Cathedral should be completed. Father Bruté maintained that a like scene had not been witnessed in the United States since the burial of George Washington.

According to the new president's account St. Mary's College was more progressive in 1815 than it had been during the preceding year. The register numbers more than forty boarders, with a noticeable increase in day scholars. Over and above discharging the duties connected with the presidency, Father Bruté taught Natural Philosophy. Both the management of the College and the subjects that he taught received undivided attention, while the equal interest taken in each student proved the president to be a man of interior spirit and of extraordinary ability. The position was agreeable to him only in so far as he beheld it to be the Will of God. Humanly speaking, he did not relish it, for he wrote the Vicar of Saint-Brieuc to the effect that he was far more in his element when instructing the seminarians. However, we are not to deduce from this statement a false conclusion that Father Bruté withdrew from such subjects as did not directly treat of God or religion. On the contrary he had the

greatest regard for all natural sciences because they aided him in comprehending more fully the God and Creator of all nature. Despite this he experienced a particular vocation for training priests who would go forth to further the work of the Divine Master in America.

From the trend of his conversation one can readily perceive how dear to his apostolic heart was the Church of the young Republic, for he soon ceased to speak of the College and returned to ecclesiastical news. The Vicar was informed of the erection of the new diocese of Louisiana with St. Louis as episcopal city and L. W. DuBourg as bishop. Father Bruté desiring his far away colleague to know exactly where it was located, drew the Vicar's attention to the map. Then his thoughts rushed on infinitely faster than his pen, and he said, "Ah! look at the entire globe! Soon we shall leave those missions to our successors, but alas! What beginnings shall we leave them?" He realized that it was the period when the most beautiful acts of religion were to be performed and that those acts depended upon the present generation of clergy for their execution.[21]

The new president soon realized that his life was not to be hidden away in the company of books and of class-room associations. He found himself deluged by correspondence. Weighty problems beyond the college walls likewise were beckoning for his attention. Bishop Cheverus at Boston immediately resumed the correspondence that had suffered during the president's absence. The bishop's first concern was to thank his friend for visiting the Cheverus family in France and for giving them pleasing information regarding the Bishop of Boston. Likewise he acknowledged receipt of the letter written at the home of his sister, and then imparted news regarding several church problems that were of interest to the College president.

Father Bruté was not only approached from every side by his colleagues but he likewise willingly concerned himself with many church affairs that he considered important. In January 1816, he requested Archbishop Neale not to dispense with Dr. Gallagher's expected oration on the late Father of the Church in America. This learned orator desired to meet His Grace at Georgetown and to have the day appointed for conferring this honor upon their deceased Archbishop. Father Bruté looked forward to printing such an ora-

[21]cf. Letter of Bruté, S. to De LaMennais, J. M. Dec. 31, 1815. Original in Archives—Ploërmel. Morbihan, France.

tion, thereby to preserve it to posterity as a groundwork for a future biography.[22]

The overflowing fervor of this priest's heart caused him not infrequently to be misunderstood. His zeal brought humiliations and accusations of which he was not deserving and occasionally caused his plans to be crushed and his colleagues to be offended. These trials he bore patiently, hastening to seek pardon of the offended one.[23]

During a brief visit to Philadelphia, Father Bruté met Mr. Carey who presented him with a volume of Shobert's translation of Chateaubriand. This work was annotated with lengthy false interpretations written by a certain Mr. Kett. In a letter to Mr. Carey, on February 13, 1816, Father Bruté lauded the work of Shobert and pronounced it exact and elegant, but confuted the notes of Mr. Kett, pointing out numerous passages that were ridiculously erroneous. He requested Mr. Carey to suppress the notes in the next edition and to issue censures against these notes in the Philadelphia Magazines.[24]

Another test of Father Brutés wide sympathies was the letter dated March 30, 1816, to Mr. C. H. Wharton, the first American apostate priest. Two years previously the zealous missionary had written to the unhappy Wharton, but the recipient burned this letter and left no record of its contents. This priest reminded Wharton of the fleetness of life, and the necessity of returning to God from Whom he had departed. Moreover Father Bruté upbraided Wharton for his venomous writings against Holy Mother Church and against Fenelon, the missionary of Poitou. After many gentle warnings he made a bold and last appeal with the hope of effecting the conversion. Seemingly Bruté failed. Mr. Wharton became indignant, published the letter, and declared in reply on April 20, 1816, that the spirit of Father Bruté's letter illustrated the "intolerance and persecution which the Church always professed and frequently realized when possessing civil power." Mr. Wharton signed the reply "Presbyter of the Apostolical Protestant Episcopal Church in the

[22]cf. Original in Archdiocesan Archives. Baltimore, Md. Case: 12. A. 5.

[23]cf. Original letter in Archdiocesan Archives. Baltimore, Md. Case: 12. A. 7.

[24]cf. *Records of American Catholic Historical Society.* Vol. XII. pp. 98-101. Philadelphia.

United States of America."[25] There is no record of the return of this man, yet Father Bruté's letter remains to bear testimony to the unheeded warnings and to the missionary's active interest in Wharton's behalf.

On April 10, 1816, Thomas Bohen, a parishioner of Bishop Cheverus' Cathedral, moved with his family from Boston to Baltimore. Bishop Cheverus utilized this favorable opportunity to send a letter, together with a small bundle of pamphlets to Father Bruté.[26]

His being overwhelmed by a multitude of duties which varied in nature from ecclesiastical to collegiate and which practically absorbed every moment of his time, confirms the opinion that Father Bruté was confined, for the greater part of his time, to his little corner within the college walls. Notwithstanding these untold occupations, the devoted Father and friend always found time to cheer, direct, and console those most dear to his heart. A continued and frequent correspondence was kept with Father Dubois, Mother Seton, and her children, especially with the "Little Sufferer," Rebecca, who always called Father Bruté her spiritual brother.

On numerous occasions it would be difficult to determine which of the two, Father Bruté or Mother Seton, held the position of counsellor to the other. While the latter in her correspondence assured the devoted priest of the great good effected in her soul by his return to America, she also addressed to him an abundance of advice and good counsel.

Father Bruté often spent the recreation period in solitude, writing to Mother Seton; and, in turn, her recreations were partially spent in reading and answering these messages. However, let us not be illusioned regarding the nature of their correspondence. It was at all times the communing of two interior souls on intensely spiritual subjects, in which the news of transient earthly things received neither consideration nor mention. It was the sole intention of both to assist each other on the ascending path of virtue—a desire that is expressed on numerous pages of their writings. Father Bruté related that, in sending books or writing Mother Seton he experienced great consolation in the hope that she would draw good from it for

[25]cf. WHARTON, C. H. *A Concise View of the Principal Points of Controversy between the Protestant and Roman Churches.* Preface pp. iv.-v. New York. 1817.

[26]cf. Letter of Cheverus, J. to Bruté, S. April 10, 1816. Original in Catholic Archives of America. Notre Dame, Ind.

herself and for others. Oftentimes his communications consisted wholly of subjects for meditations. At other times his writings were explanations of various works of the saints or personal advice and counsel to Mother on the interior state of her soul. When circumstances practically forced him to speak of worldly news the good priest always framed it in as much spirituality as the subject would admit. An example of this is portrayed in a note to Mother Seton relative to the second escape of Bonaparte. Father Bruté tells her how fearfully he shuddered for the destiny of France when he read the news of this escape and how his thoughts were immediately riveted upon that poor man's eternity; but suddenly he stopped and exclaimed, "O Providence! Who knows your thoughts?"

Father Bruté considered writing to little Rebecca Seton a duty. Her little notes were answered, and he always addressed her in terms of fraternal endearment. To this priest who loved her innocent soul, she was always, "Rebecca my Sister," or the "Little Sufferer of Jesus." He delighted to lavish upon her the same tenderness that he would have bestowed on his own sister. Rebecca reciprocated this affection to the utmost of her ability by praying for her spiritual brother and by writing him little notes as frequently as her suffering condition would allow. Father Bruté cherished these notes dearly and thanked her graciously in tender words which made her feel that he truly appreciatd her thoughtfulness. In response to one of her letters he wrote the simple words, "I thank you for your dear little note. I have pasted it on the last page of my Bible." We may readily perceive the joy imparted to the dear child's heart upon reading those affectionate lines. The learned president, professor and priest knew the magic of simplicity and the art of making himself "all to all." On another occasion he wrote her an account of many small interesting events; for example, the anniversary of his First Mass and a description of the place where the first one was celebrated. He spoke of his poor distracted France for which he begged her prayers; but, fearing to disedify the child by speaking of his country upon earth, he told her how much our Lord had loved His dear Jerusalem. However these minor incidents were all by way of introduction to more important thoughts—namely, abandonment, patience, and resignation to the sweet Will of God in her cruel and unrelenting pain. The devoted priest consoled her and incited her to suffer in peace, explaining that suffering was a proof of God's infinite love for her. At another time he penned to her the consoling words: "I

took you in my heart at Holy Communion and offered you to our Lord as completely as I could." Again he wrote the holy names of Jesus, Mary, and Joseph, saying that he knew she would enjoy them more than roses or lilies. He bade her to see God in all things—in these letters, in the flowers, and in the sweet smile of her Mother.[27]

The "Little Sufferer" profited richly by all these consoling messages and she proved a model of patience to all who saw her. Rebecca loved her spiritual brother sincerely and during her intense suffering begged her mother to keep Father Bruté's picture opposite her eyes at the foot of her bed.[28]

Owing to the scanty material relative to St. Mary's College, it is impossible to glean much information on its proceedings during the period of Father Bruté's presidency. Nevertheless, judging from the commencement exercises in 1816 and the following four years, we are safe in stating that it was successful under his guidance. At that early period there were few attractions and amusements to allure the students beyond the campus borders; moreover, the college was located in the suburbs of Baltimore, and, owing to the long class hours which extended to six o'clock in the evening, pupils from the city were boarders. The students rose at five-thirty o'clock, recited morning prayers in common, and attended Mass in a body at six o'clock. At the close of divine services they repaired to the study hall where they devoted an hour and a half to study. This was succeeded by a brief intermission, followed by breakfast at quarter past eight o'clock. The mid-day repast was served at half past one o'clock and preceded by thirty minutes recreation. In those days the classes assembled at the beginning of September and extended until after the middle of July, leaving to the summer vacation an interim of only six weeks.

In the simple days of that period the commencement programs differed vastly from those now in vogue, especially where commencements have been reduced to the conferring of degrees and honors. The Commencement exercises in 1816 opened on July 16 and continued throughout two days. The morning of the first day was devoted to an exhibition of experiments in Natural Philosophy. Demonstrated fireworks produced from inflammable gases proved a brilliant success which gave evidence of the skill of both the master and pupils. One small balloon of hydrogen gas was launched and soon disap-

[27]cf. SETON, R. *op. cit.* Vol. II. pp. 216-232.
[28]cf. *Bruté—Seton Correspondence.* pp. 244-245. Emmitsburg, 1884.

peared, taking its course to the north; while another one of larger size took fire. The afternoon was passed in entertaining the assembled visitors by delivering orations on the following academic subjects: "The Advantage of Natural Philosophy," "The Fine Arts," "Eloquence" (in Latin), "Chivalry," and "Astronomy." On the following afternoon two dialogues were spoken: 1. "Moderation in Our Pursuits." 2. "Inconvenience of a Spirit of Mockery." The degree of bachelor of arts was conferred upon five candidates, while an equal number received the M. A. degree. Upon this same occasion the premiums were distributed by a member of one of the most prominent families of Baltimore, namely, Col. Howard, the hero of the battle of Cowpens in the Revolutionary War.[29]

The devoted Vicar of Saint-Brieuc had not written since the new year, a circumstance which caused his brief message dated June 8, 1816, to be received by Father Bruté with much delight. It announced the realization of an event that the college president had long desired to see pass into the life of Féli. This final step had been taken during the first week of Lent in 1816, when this younger brother received deaconship at Saint-Brieuc. A fortnight later the event was crowned at Vannes by his ordination to the priesthood. At the time of the Vicar's letter Father Féli was seriously considering the Society of the Missions. It would seem that this information had been reserved for the gladsome vacation time in order to afford the college president more time for rejoicing. However, vacations meant no relaxation for a man of Bruté's calibre. He neither demanded nor accepted time for loitering, because in his estimation there were too many problems more essential than vacations.

After the close of the scholastic year in 1816 Father Bruté walked to Emmitsburg for the purpose of visiting the Mountain and the Valley, to lend all the cheer in his power to those most dear to his heart. Nevertheless we know that such visits were short. According to a letter written by Mother Seton to her son at Leghorn, Father Bruté visited at St. Joseph's in the Valley on June 22, and from the writings of Rev. Felix de Andreis, Father Bruté was the only clergyman at home at St. Mary's College on July 26.

Father Bruté's dominant interest rested not in the presidency of the college or in any other worldly concern, but in the one act sacred to him above all others—namely, the laying of the foundation, broad and deep, for Catholicism in America. Therefore this day, July

[29]cf. HERBERMANN, C. G. *The Sulpicians in the United States.* pp. 109-123.

26, was to him one of untold joy. Unknown to the Fathers of St. Sulpice at Baltimore, a band of twelve missionaries of the Congregation of the Missions, with Father Felix de Andreis as their superior, arrived at Baltimore and were searching for St. Mary's College, the house of the Sulpicians, to which they had been directed by Bishop DuBourg who had procured this band for his Louisiana diocese. These foreign missionaries had been favorably impressed by the magnificent view of the harbor and by the location of the city. However, they were strangers, tired and hungry after the voyage, and the abode they sought was situated outside the city at the very opposite end from the place where they had landed. After a tiresome tramp they reached St. Mary's and were received by the college president, Father S. Bruté, whom Father Felix de Andreis described as the most holy, learned, humble, and affable man that he ever knew. The maternal hearted president welcomed the missionaries with the utmost cordiality. The other Fathers had gone to the country for a brief vacation, leaving the president alone at the college; nevertheless Father Bruté left nothing uncared for. He hastened to procure lodgings and to provide his guests with every comfort. Their baggage received immediate attention, as well as the payment of the duties thereon. Upon the return of his confrères these missionaries received another hearty welcome and the Sulpician Fathers vied with each other in their endeavors to serve their foreign guests. Father Bruté was very considerate of these men; not only during their stay in Baltimore but ever afterwards he ceased not to lavish kindness upon them. Owing to his thoughtfulness, a generous collection was made in Baltimore for them while he himself supplied from his own meagre income all that was needed for their individual comfort.[30]

Father Bruté always shared with others not only the material things of life but also the events that gave him pleasure. From his correspondence we learn that he imparted the happy news of the arrival of Father F. de Andreis and his companions to Bishops Cheverus, Flaget, Father Dubois, and to Mother Seton, each of whom thanked him for the thoughtful message. The Bishop of Boston said in response, "A thousand thanks for your amiable and interesting letter. The arrival of the holy missionaries for Louisiana

[30]cf. *Sketches of the Life of Felix de Andreis.* pp. 80-90. Pub. by Kelly, Hedian, & Piet. Baltimore, 1861.

is an event of very great importance. I think that it is there and in Kentucky that we can have well founded hopes."[31]

Mother Seton was also informed of the missionaries' departure from Baltimore for the Louisiana country. In a note written on September 10, 1816, Father Bruté relates that Fathers Vespre, Cooper, Xaupi, and he, just returned from the gate at ten minutes past three o'clock p. m., after seeing their guests safely depart in a stage for Pittsburg. The zealous president expected and predicted that promising results would rise from this new foundation, owing to the fact that their superior was singularly virtuous.[32] The names of those who accompanied Father de Andreis may be considered interesting, not from the view-point of their immediate value but from the rôle they played in the Church and from further associations that will enter the story later. Therefore, according to rank, they were Father Felix de Andreis, superior, Revs. Rossati and Acquaroni, both priests of the Congregation of the Missions, Revs. Carretti and Ferrari, secular clergymen from the city of Porto Maurizio on the Genoa river. Messrs. F. X. Dahmen, Jos. Tiquitoly, Leo Deys, and Casto Gouzalez, seminarians, Brother Martin Blanka, C. M., and the Messrs. F. Moranville, Medard de Latre, and John Flegifont, three young laymen whose intention was to enter the Congregation as lay brothers.[33, 34]

Every new altar established and every religious foundation made in America brought increased pleasure to the heart of Father Bruté and in so far as it was possible he extended to all his good will and devotion. Therefore the Sisterhood in St. Joseph's Valley did not share alone his fatherly attentions but also the Carmelites at Baltimore enjoyed his friendship through continual correspondence, beginning as early as 1816. He became a mediator between the Carmel at Baltimore and the Carmel at Paris and thereby effected the American Sisters' receipt of valuable relics and books from France. Gleaning from his correspondence with this institution, we learn that the generous priest himself also sent to the Community, on June 9, 1816, a picture of their Holy Mother, St. Theresa, begging them

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[31]Letter of Cheverus, J. to Bruté, S. Oct. 9, 1816. Original in Catholic Archives of America. Notre Dame, Ind. (not catalogued).

[32]cf. *Bruté—Seton Correspondence.* pp. 102-105. Emmitsburg, 1886.

[33]cf. *Sketches of the Life of Felix de Andreis.* pp. 79-80. Pub. by Kelly, Hedian, & Piet. Baltimore, 1861.

[34]cf. Letter of Bruté to de Andreis, F. Oct. 15, 1816. Original in Archdiocesan Archives. St. Louis, Mo.

not to refuse this significant mark of his respect and devotion to their precious institution.[35]

Another individual who shared in Father Bruté's zeal during the vacation of 1816 was Mrs. Post, a sister to Mother Seton. On August 6, he addressed to this lady of Episcopalian belief, a lengthy letter with the hope of effecting her conversion to the Catholic Church. This discourse was too apologetical for an ordinary mind to comprehend and as a result the attempt was a failure. He who from infancy had been reared in the faith knew not from personal experience the trammels of ignorance and indifference and therefore failed in the method applied to overcome them. The arguments employed in attempting to convince her that she was in false faith show that he did not realize how impossible it was for a poor Protestant to comprehend the Catholic interpretation of truths and that it was necessary to lead such souls step by step and to dissipate the darkness little by little.[36]

A favor of October 15, 1816, rendered testimony to Father Bruté's continued interest in behalf of the Louisiana missionaries and announced to Father de Andreis that he was forwarding to him one hundred and seventy dollars. This amount had been donated by three friends of the college president, namely, Mr. Carroll, who contributed one hundred dollars; Father Grassi, who added a collection amounting to thirty dollars; and Mr. Tuite on the eastern shore who gave the remaining sum of forty dollars. Bishop Flaget of Bardstown exercised a like charitable spirit towards those needy missionaries. In a letter to Father Bruté the Bishop informed the college president that he, too, was collecting in Upper Louisiana for Father de Andreis and companions.[37]

If Father Bruté was solicitous about the welfare of others and availed himself of every opportunity to assuage their wants, he in turn was not neglected. The devoted Vicar of Saint-Brieuc was not deaf to the plea for books. During the same year he shipped a goodly number of the desired ones to his kindred friend in America.[38] Nevertheless books had such an attraction for the college president that his eye caught every announcement of new publications as well

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[35]cf. CURRIER, C. W. *Carmel in America.* pp. 128-414. Baltimore, 1890.

[36]cf. Letter of Bruté, S. to Mrs. Post. Original in Archives of St. Joseph's Convent. Emmitsburg, Md.

[37]cf. Letter of Bruté, S. to Felix de Andreis. Original in Archdiocesan Archives. St. Louis, Mo.

[38]cf. *Lettres Inédites de J. M. & F. De LaMennais.* pp. 126-130.

as the discoveries of antique manuscripts. On October 17, 1816, he sent a letter to Wm. Seton at Leghorn requesting him to influence the Messrs. Filicchi to procure and send to the president of the college a copy of the newly discovered manuscripts of classics. These antique volumes contained works of Fronto and Symmachus besides numerous unpublished letters of Sallust, Ennius, Plautus, Cato, Pliny, the Emperors Antoninus Pius, Marcus Aurelius, Verus, and the historian, Appian. Father Bruté maintained that it would be an honor for St. Mary's College to be the first one in America to possess these literary treasures.[39]

The overburdened president at the Mountain again cast academic cares aside for a few moments and wrote to Father Bruté on November 4, 1816. This message, however, differed from previous ones and was framed in a tone of sadness. It announced that the "angel of death" had entered the Convent in the Valley early that morning and had beckoned the "Little Sufferer of Jesus" to follow him. Father Dubois imparted the concomitant circumstances of Rebecca Seton's beautiful death, praised especially her heroic courage and vivacious faith, but left the details to be related by the good Mother herself. Nevertheless the Father Superior of the Sisterhood was careful to add the most important feature when he requested that each of his confrères at St. Mary's, Baltimore, offer the Holy Sacrifice for the departed soul.[40]

Father Bruté had awaited this message for some months and in the meantime had utilized every opportunity to prepare his spiritual sister for this her last departure. Nevertheless the news touched him keenly for the moment and his affectionate heart was moved to tears. He had loved Rebecca as his own little sister, venerated her as a little saint, but even the words "sister" and "saint" failed to express that which his heart held for her and, now that she had departed, the good priest realized they had one more friend in heaven. The college president hastened to console the good Mother whom Father Dubois had described in his letter as a "miracle of grace" and to assure her of the Masses and prayers of his confrères at Baltimore. Mother Seton was encouraged and urged to the practice of greater calm, love, abandonment, and even to thanksgiving for the wonderful graces granted by Providence to her little daughter.[41]

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[39]cf. Letter of Bruté, S. to Seton, Wm. Oct. 17, 1816. Original in Catholic Archives of America. Notre Dame, Ind.

[40]cf. *Bruté—Seton Correspondence.* pp. 112-113. Emmitsburg, 1886.

[41]cf. *Bruté—Seton Correspondence.* pp. 114-116. Emmitsburg, 1886.

Correspondence between these two kindred souls suffered no intermission. Father Bruté spent the eve of the anniversary of Archbishop Carroll's death in silent spiritual communing with Mother Seton. In this message he reviewed her recent losses and sorrows but considered them in the light of special graces sent from God. This letter was immediately followed by another addressed within to Brother (Fr. Dubois) and Mother, and announced to them that Bishop Cheverus would leave Baltimore on Friday afternoon and would arrive at the Mountain on Saturday afternoon. The same prelate would administer Confirmation at the Sisterhood on Sunday. To lessen the bishop's fatigues, Father Bruté asked that Father Dubois send the boys to the Convent Chapel to receive tonsure. He likewise requested them to be most solicitous regarding the bishop's health because he was suffering from cold. A third note was written in quick succession. It bears the characteristics of haste but describes the impressions made on his confrères and lay audience by the good Bishop de Cheverus. Father Bruté maintained that the worthy Archbishop himself would have been charmed if he had been present. The good Father suggested that Mother Seton should ask the Venerable Bishop to repeat the sermon for her and her daughters.[42]

St. Mary's president seemed to be ill at ease until he had imparted the happenings of December 5, to all his confrères. Hence the following day he wrote to Bishop Flaget, in the course of which communication he related to the Venerable Bishop and clergy of Bardstown the anniversary services held on the preceding day. Rt. Rev. J. Cheverus was the celebrant and speaker on this occasion, and, according to Father Bruté, the learned bishop did the honors admirably. This letter bore a postscript account of the beautiful death of Father Thayer who died like a saint at Limerick, Ireland. This clergyman formerly belonged to the Boston diocese, and, owing to the reasons of his departure for Europe, Father Bruté well knew that his confrères at Bardstown would welcome a detailed account of the closing days of this clergyman's career.[43]

Father Bruté had intended to enter upon a literary career in 1814, but the following year he visited France and gave his plans, together with his voluminous notes, to the Vicar of Saint-Brieuc, saying that he had abandoned the idea. This met with a sharp rebuke from

[42]cf. *Bruté—Seton Correspondence.* pp. 116-122. Emmitsburg, 1886.

[43]cf. Letter of Bruté, S. to Flaget, B. J. Dec. 6, 1816. Original in Catholic Archives of America. Notre Dame, Ind. (not catalogued).

Father Jean De LaMennais who accused Father Bruté of being a genius at commencing things but not worth while in continuing or seeing his projects completed. Father Féli came forth with a new proposal in 1817 when he suggested to their mutual friend to write the history of the Catholic Church in America. Though across the sea, he realized the practical need of this story of Catholicism in the New World and knew that the nations would welcome such a work because of its uniqueness. Father Bruté was influenced by this counsel; nevertheless it was impossible to devote himself to the task at that particular time.[44] The college president was occupied with too many academic duties, too many friends to counsel, and too many souls to seek, to permit him to take up writing beyond correspondence. A concrete example bears testimony to this fact. At this very time we find Father Bruté occupied with a letter to Mr. Matthew Carey, admonishing this writer and publisher to return to his Christian duty and to refrain from the present conduct by which he was bringing detriment to the Church.[45]

Father Féli utilized the opportunity afforded him by the departure of Bishop DuBourg to send another letter to Father Bruté. He assured the college president of his desire to ship some valuable books, but a lack of money made it impossible. Again he imparted to his American friend all the information he had gleaned concerning the Concordat with Rome and the various ecclesiastical assignments both fit and unfit. This message was carried across the seas by another missionary priest, namely, Father Damphoux who came to join his Sulpician confrères at Baltimore.[47]

We may infer from Father Bruté's correspondence with the De LaMennais brothers,[48] and Bishop DuBourg's letter to the college president, that the Louisiana bishop arrived safely a few days prior to September 24, and stopped at St. Mary's, Baltimore, with his missionaries until the first part of November, when they departed for New Orleans via Pittsburg. From the last place named he wrote Father Bruté on November 13, 1817, and described the perilous journey from Baltimore to Pittsburg, advising that no one attempt this journey by stage before the completion of the turnpike—

[44]cf. *Lettres Inédites de J. M. & F. De LaMennais.* pp. 130-133.
[45]cf. *Records of American Catholic Historical Society.* Vol. XII. p. 101. Philadelphia.
[46]cf. *Lettres Inédites de J. M. & F. De LaMennais.* pp. 133-135.
[47]cf. *Lettres Inédites de J. M. & F. De LaMennais.* pp. 135-139.
[48]cf. Letter of Bruté, S. to De LaMennais, J. M. & F. Sept. 24, 1817. Original in Archives at Ploërmel, Morbihan, France.

an improvement that would require three or four years more. Bishop DuBourg experienced many hardships enroute to his bishopric. The stage coach capsized three times, their baggage was scattered along the way, and they were forced to travel a great part of the distance on foot.[49] Nevertheless Father Bruté in a letter to the De LaMennais brothers described Bishop DuBourg as travelling in high spirits to his vast mission and more vast harvest.

The beautiful spirit of the subject of our story is again displayed in this letter. His heart was riveted to that one sacred act, the founding of the Church in America. He confined his plans to no particular edifice or single section of the country. The apostolic heart of Father Bruté was all-embracing, and nothing less than the whole nation could satisfy this evangelizer, although he realized that this work must be accomplished little by little. Constantly he planned and looked forth to the future, seldom living or thinking in terms of the present. The numerous population of coming generations ever stood before him, and his one sacred aim was to make their eternity secure by firmly establishing Catholicism in the hearts of the sparse population in order that the Kingdom of Christ might flourish in the generations to follow. Evidently Father Simon Bruté was a full century in advance of his day. It is no challenge to say that no other clergyman in America at that period—no matter what his ideals or his influence—can in truth and justice be ranked above this prudent thoughtful, and spiritual Bruté. It is indubitable that many of his confrères were heard more frequently and appeared in broader public circles; but, upon examination, their issues and their interests fade and wane, when placed beside the Silent Power—the simple, unassuming Father Bruté.[50]

A further proof of his unswerving zeal to establish Catholicism throughout America is discovered in one of his compositions called the "Beads for the Missions." This rosary is composed of six decades introduced by three acts. An invocation to the Holy Spirit, a profession of faith, and the recital of three Hail Marys to obtain a participation, like to that of the Sacred Heart of Mary, in the virtues of Faith, Hope, and Love, with the desire that their spirit might spread over the land.

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[49]cf. Letter of DuBourg, Wm. to Bruté, S. Nov. 13, 1817. Original in Catholic Archives of America. Notre Dame, Ind. Case: Bishops and Archbishops of New Orleans. No. 22.

[50]cf. Letter of Bruté, S. to De LaMennais, J. M. & F. 9—24, 1817. Original in Archives. Ploërmel. Morbihan, France.

The intentions for the decades were well chosen and distributed; hence the chaplet embraced petitions for all the needs of the infant Churches. In order to preserve, unchanged, the beauty of his thoughts we insert here the original form of the

Beads for the Missions

1. Invocation to the Holy Spirit and call for His unspeakable cries in our hearts.
2. Profession of faith as the groundwork.
3. The three Hail Marys to obtain the participation in the three main virtues of Faith, Hope, and Love as they were so exalted in the heart of Mary and that the spirit of them might spread over the land.

1st. Decade

in behalf of the bishops as the representatives of Our Lord and His Church and the head fountain of all the good graces to flow over our particular Church here in America.

2nd. Decade

the seminaries as the source of all the clerical graces and apostolic spirit to form the men of God and the Church in the various employs of the spiritual kingdom as pastors, doctors, etc.

3rd. Decade

all the priests over the land that Our Lord may grant them the grace to sanctify themselves first, so as to sanctify others—and support them through all difficulties, dangers and tribulations of soul and body.

4th Decade

all the nunneries and religious associations so eminently useful by their services, prayer the most fervent for the clergy, instruction of the ignorant, fairest example of the most beautiful things of Christian perfection, the angels of the militant church.

5th Decade

all the faithful in their various conditions, particularly the heads of families on whom depend the rising generations of the elect — and also the young people who are that very blessed hope.

the poor sinners to be rescued and the poor heretics to be enlightened so dear to Mary the great Refuge of all sinners and enemy of the heresies against the Kingdom of Her Son.

DE PROFUNDIS

for the departed of this country that at last admitted from Purgatory to heaven they may raise their best cry for the militant church.

Sub tuum praesidium
all earnestly recommended to Mary.[51]

The burden of the college continued to weigh more heavily upon its president, yet he did not shirk the most insignificant duty. In the bitter month of January 1818 we behold him enroute to Annapolis for the purpose of procuring a favor for the college. Authorities had decided to pass a road through the college premises within two hundred feet of the door, but, owing to Father Bruté's wisdom and skill in making others comprehend the better things to accomplish, the early plans relative to the turnpike were not put into execution. While material favors were the sole purpose of the two trips to Annapolis, he failed not to avail himself of the opportunity to seek and to find the sheep strayed from the fold. During the five days spent at Annapolis, he gave thirty Holy Communions and administered the sacrament of Baptism three times.

Father Bruté's health was never robust, but under this continuous strain he was gradually declining and felt that a change must soon be made. While he was considering the best measures to adopt, another event occurred at the Mountain that hastened the change to realization. The Rev. Chas. Duhammel, who had assisted Father Dubois in the parish work at the village, died on February 6, 1818. The sympathy of St. Mary's president for Father Dubois who held a like responsibility at the Mountain, severed the last link that bound Father Bruté to Baltimore. He resigned his charge and, to the great happiness of the Mountain and the Valley, decided to return to the side of his confrère, Father Dubois.[52], [53], [54]

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[51] Original in Archives of St. Joseph's Convent. Emmitsburg, Md.
[52] cf. *Bruté—Seton Correspondence.* pp. 145-146. Emmitsburg, 1886.
[53] cf. HERBERMANN, C. G. *The Sulpicians in the United States.* pp. 267-276.
[54] cf. MELINE, M.—MCSWEENY, E. F. X. *The Story of the Mountain.* Vol. I. p. 74.

CHAPTER IV.

Reappointed to the Mountain. 1818-1824

The Mountain institution had suffered financially since the date of its establishment, and its president Father Dubois, was careworn from the many pecuniary difficulties under which he struggled. A gracious and tactful compeer had been granted him during the years 1812 to 1815, but early in the latter year this colleague was recalled to the Baltimore establishment to fill an important office in the parent foundation. As president and professor Father Bruté gave loyal service to St. Mary's College, Baltimore, from December 1815 until the month of February 1818 when Father Dubois at the Mountain experienced another great loss in the death of his assistant.[1] All the parish duties then devolved upon the already over-burdened president; yet, despite this weight of care he was soon to be consoled. Father Bruté resigned the presidency at Baltimore and returned to take up permanent residence at the Mountain before February 15, 1818.[2]

The original purpose of Mt. St. Mary's was to prepare young men for the study of theology and the students who gave evidence of a true vocation were transferred to St. Mary's, at Baltimore, as soon as their preparatory studies were completed. From year to year Father Dubois supplied a considerable number of clerical candidates, most of whom later entered the priesthood. In all probability, the greater number of them would never have been admitted to this worthy vocation but for the college then founded near Emmitsburg. That nothing good was ever accomplished without struggles and sacrifices was again verified in the Mountain institution. Its prospects at times were so disheartening that even the energetic Father Dubois would probably have forsaken the great cause and returned to the ordinary labors of the mission had it not been for the consolation and support derived from the friendship and cooperation of him who was justly styled "the Angel Guardian of the Mountain."[3]

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[1]cf. Meline, M.—McSweeny, E. F. X. *The Story of the Mountain.* p. 74.
[2]cf. White, C. I. *Life of Mrs. E. Seton.* pp. 480-481.
[3]cf. *United States Catholic Historical Magazine.* Art. "Mt. St. Mary's." Vol. V. p. 36. Baltimore, 1846.

Soon after the return of Father Bruté to the Mountain, classes of philosophy and theology were opened. This made the college a school of divinity in addition to that of philosophy and the humanities, thus giving it the present form and its present purpose. The new department was placed under the immediate direction of Father Bruté, who fully understood the responsibility that rested upon him. He was an intensely spiritual character who kept his thoughts and conversation in heaven and therefore was capable of teaching all the sacerdotal virtues by exemplifying them in his own life.

Father Bruté had been the chief colleague and faithful companion of Father Dubois in all the latter's cares, toils, and sacrifices since 1812. Whether residing at Baltimore or at the Mountain Father Bruté manifested an ardent interest in the welfare of the rising institution. When he resumed connections with Mt. St. Mary's in 1818, the Baltimore foundation was seriously considering measures for the suppression of the Mountain Seminary. Contrary to the designs of Fathers Dubois and Bruté, the Sulpicians had planned to reduce the institution to the grade of an ordinary school.[4]

During these trying days that engendered new difficulties and trials for the Mountain clergy Father Bruté again seemed to be the soul and inspiration of the institution. Because of this staunch, firm character it was useless for any one to try to prevail upon him once he had decided as to the better action. When the commissioners arrived from the Baltimore house for the purpose of suppressing the struggling institution, Father Bruté, in opposition to his confrères at Baltimore, maintained that the Mountain Seminary should be continued. This struggle between the two foundations for the accomplishment of their opposite designs became more determined and seems to have left its traces on the close of the scholastic year. That no record of a commencement or a list of the graduates for 1818 is extant, seems to indicate that the closing exercises were dispensed with in that particular year. Nevertheless an old record containing the grades and interesting notes on the final examinations discloses to us that, despite the unsettled conditions, there were distinguished students in attendance until the close of the school.

A letter written at the Mountain by Father Bruté on May 18, 1818, introduces into his life's story another prominent character in the person of Wm. Gaston of New Bern, North Carolina. Communications between these two friends had been of a personal nature

[4]cf. Meline, M.—McSweeny, E. F. X. *The Story of the Mountain.* p. 76.

prior to this date; however, in this letter Father Bruté discussed at length the rising Bible Societies in America and then informed Gaston of the condition of Catholicism in France. Ten years previously France registered only thirty or forty ordinations to the priesthood each year. Then, because of the scarcity of the clergy, the good people trembled at the death of a priest. At the date of this letter the number had increased to one thousand eight hundred ordinations per year. Father Bruté related in the following words how Providence brought about the marvelous change. "It permitted Bonaparte, impious himself, 'unprincipled' to believe that a clergy, a religion, could serve a very good purpose in politics." On the day this letter was written Father Bruté repaired to Baltimore and opened a retreat at which the Venerable Bishop of Bardstown was present.[5]

One month later Father Dubois again sent his counsellor, Father Bruté, to Baltimore. The mission assigned to him on this occasion was to entreat the Sulpicians not to suppress the Mountain. After a candid discussion in which each party felt justified in not acceding to the requests of the other, Father Bruté was given no hope of the Mountain's being allowed to continue. He was sorely distressed at the verdict of his confrères and, before leaving Baltimore, appealed to His Grace, Archbishop Marèchal, in a very suppliant letter dated June 18, 1818. Father Bruté besought the Archbishop to use his paternal influence to protect the Mountain institution from destruction. He maintained that a suppression would, in various ways, be detrimental to the diocese. A goodly number of the students at Mt. St. Mary's came from homes that possessed little earthly wealth and if the Mountain were forced to close it would be impossible for such parents to send their children elsewhere. Father Bruté's keen foresight caused him to visualize the future and to comprehend all the detrimental consequences of such an imprudent action. He beheld as coming forth from Mt. St. Mary's many worthy priests well qualified to further the work of the Divine Master. To crush this institution in the bud would mean to rob the Church of faithful shepherds and to deprive souls of fervent leaders. The "Guardian Angel of the Mountain" was likewise solicitous for the young Community in St. Joseph's Valley, and he told the Archbishop that suppression of the Mountain would bring both spiritual and temporal

[5]cf. Letter of Bruté, S. to Gaston, Wm. Original in Catholic Archives of America. Notre Dame, Ind. (not catalogued).

suffering to the Sisterhood. Having finished the letter to His Grace, Father Bruté again set out for the Mountain. His heart was ill at ease owing to the fact that his confrères at Baltimore failed to comprehend the value of the Mountain to the future diocese and to the future Church; yet he was at peace with all and he was fully convinced that all within his power had been done to preserve the institution for the needs of the growing Church.[6]

Archbishop Marèchal at once proceeded to consider the cause and at his earliest convenience held an interview with Rev. Mr. Tessier, the Superior of the Sulpician foundation at Baltimore. In a letter of June 27, His Grace informed the Mountain president, Father Dubois, that the Seminary was to continue; however sufficient security should be given to relieve the Baltimore establishment of Mt. St. Mary's debts. Further negotiations to settle the affair were to be taken up with St. Sulpice in Paris by the Archbishop. On the same day Father Babade at St. Mary's, Baltimore, wrote Fathers Dubois and Bruté at the Mountain. The contents of these letters were wholly contradictory to that of the Archbishop. The contrast was so vast that Father Dubois imposed on Father Bruté the task of answering for both of them. The latter in his usual, gentle, yet frank manner responded as tenderly as circumstances could allow. He besought his confrères to change their present attitude towards the situation because this open war between the two institutions was giving scandal to the laity. Father Bruté realized that great good was being accomplished at both places and pleaded for the preservation of a tender union between them. In his estimation moments were too precious to be frittered away—much less, squandered in useless disputes. However, it was far from this charitable heart ever to judge the intentions of others. The closing lines of his letter testify to this. "The intentions doubtlessly are very good—they will go with each one of us to our Eternity, but how much evil is done, and will be done in this world, with good intentions."[7]

At this moment of trial many hearts were in sympathy with the Mountain, and many friends wrote consolingly to those struggling beneath the burden. From the far southland there came to Father Bruté a letter containing the following: "I have heard strange accounts about our dear fosterchild, the Mountain. This must be

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[6]cf. Letter of Bruté, S. to Marêchal, A. Original in Archdiocesan Archives. Baltimore, Md. Case 13. P. 8.

[7]cf. Letter of Bruté, S. to Babade, Rev. Mr. Original in Archdiocesan Archives. Baltimore, Md. Case 13. P. 8.

particularly distressing to you and our friend Rev. Mr. Dubois. I partake in all your feelings on this occasion and I hope that our Divine Lord will direct everything for His greater glory."[8] These lines were but another proof of Bishop DuBourg's affection for his long tried friend.

In the same month of June[9] Father Bruté succeeded to the charge of pastor at the village church, an office which he held by turn of years at Emmitsburg and at the Mountain.[10] This charge, together with that of professorship in both the Seminary and the college, yielded more than sufficient occupation for one; yet the demands upon his time came not from these charges alone. There were other duties that claimed his attention. Two months later, in August, he accepted also the chaplaincy of the Community in St. Joseph's Valley.[11]

Second to the inspiring and Christ-like mission of educating and moulding the young clergy was that of spiritual director and confessor to Mother Seton and her religious daughters. Mother Seton had always very highly esteemed this zealous priest as a director of souls and had, even during his sojourn in Baltimore, kept up a constant correspondence with him on spiritual subjects. Now that he had returned to his former charge the good Mother rejoiced to learn that verbal direction would replace the formal advice conveyed through correspondence.

Father Bruté was no loiterer. Immediately upon being assigned to a charge he gave the confided duty his undivided attention. It was thus he acted in regard to the office of director to Mother Seton and her Community. He immediately wrote to the Venerable Mother in tender lines that bespeak the sentiments of his heart more emphatically than could any description of his solicitude for his spiritual children.

"My dear Mother:

In this new beginning it seems as we all together want to renew our best confidence in Our Lord Himself, for how can I hope to be His blessed instrument but through His adorable Will, and most

[8]Letter of DuBourg, Wm. to Bruté, S. Original in Catholic Archives of America. Notre Dame, Ind. Case: Bishops and Archbishops of New Orleans. No. 7.

[9]cf. *Bruté—Seton Correspondence.* p. 309. Emmitsburg, 1886.

[10]cf. Bruté Journal. Original in Georgetown University Archives, Washington, D. C. Folio 92, No. 6.

[11]cf. *Bruté—Seton Correspondence.* p. 82. Emmitsburg, 1884.

tender mercies to souls so entirely offered to Him in the ways of His most perfect service on earth. Indeed, let it be all confidence, all pure faith and love, and we may be sure that His grace will be confirmed in every heart, even by the most unworthy, and unfit instrument. *Humility, Simplicity, Charity*. How well these blessed names of the three virtues marked out by Saint Vincent, will carry us through. Indeed it is my most sacred duty to try to assist your dear family, and yourself, Mother. My heart and my eyes, I might say, at this very moment fill at the thought, as it will appear to me when my Lord, and your Sovereign Creator, and most tender Saviour, will, at my death ask me what I did *feel,* and still more what I did fulfil of such a charge. Holy confidence in *Him,* is all on both sides, poor man nothing. Ah, so well do I feel it for me,—but, I am glad to feel so, and wish to feel more so, that truly Our Lord be all in all!"[12]

The zealous director was ever constant in his endeavors to lead to higher perfection the souls entrusted to his care. His unswerving fidelity to the charge was supported by humility, gentleness, and vigilance; while the treatment accorded to each individual soul manifested on the part of the director a thorough knowledge of psychology. The spiritual gain accruing from Father Bruté's and Mother Seton's correspondence seemed to be reciprocal. In his humility he said: "O my Mother! help me, as I will help you. Your good little notes—," from which we may conclude that Mother Seton gave Father Bruté advice and counsel as generously as she received the spiritual counsel from her esteemed director.

On all occasions Father Bruté's chief principle was to advance souls as gently as possible. With joy he recalled the fact that he had been at peace with all in the college at Baltimore. Likewise, he regretted that their present views differed in regard to the Mountain institution. A sigh was frequently sent heavenward accompanied by the touching ejaculation: "O spare me, spare my friends, O Lord,—O my Lord, if we did wrong." The fervent priest prayed God daily to uphold him and not permit him ever to become a "diminution of grace" to those souls entrusted to his guidance. All spiritual messages written to Mother were prompted by a two-fold motive: first, directly to aid her personal advancement; secondly, to assist her in guiding the spiritual daughters who called her "Mother." In these admonitions he advocated the same principles that he exemplified in his personal dealings with the individual members of Mother's Community. He desired the religious to perform all duties

[12] *Bruté—Seton Correspondence.* pp. 149-150. Emmitsburg, 1886.

in the spirit of preparation for *Eternity;* nevertheless he wished that this necessary preparation be pure, peaceable, loving, patient, and silent. This Christ-like director always maintained that no particular preparation was ever necessary for religious who assisted daily at the Holy Sacrifice and frequented the sacraments. Father Bruté never tired of urging Mother to comfort her every daughter and to be to all a Mother of tenderness, relief, assistance, pity, and of eternal love; while he, on his part, strove to be a true Father to each one. The gentle Father, realizing the importance of humility in community life, again and again pleaded with Mother Seton and her daughters to be true children, saying: "Our Lord caresses the children and commands us to be children to enter into His Kingdom." Although Father Bruté was a distinguished director, he never lost his apostolic zeal. At the close of his frequent notes he invariably recommended to the prayers of the young Community the one thought nearest and dearest to his heart. On one occasion he closed with the words: "Pray, pray, pray continually for the Church, especially for America, and for this diocese—Our prayer and work for ages to come, and soon for our account."

Thousands of souls have been inspired and consoled by the words of another native of Brittany, whose birth, life, death, and canonization have occurred since Bishop Bruté answered the Last Call. But, we may ask, wherein did her principles differ from those of Father Simon Bruté? When "Saint Therese of the Child Jesus" said: "I will spend my heaven in doing good upon earth," her words were but an echo of the sentiments voiced eighty years previously by the devout Father Bruté in the foregoing note to Mother Seton. "Pray, pray—*Our prayers and our work for ages to come—.*" He was too thoroughly spiritual for anyone to misinterpret the above quotation as manifesting a desire for a long life. Not an hour or a day did he wish for beyond the Will of the Most High. The constant preparation to meet the Divine Master and the mindfulness of Eternity assure every one that Father Bruté, when he wrote the above phrase, referred to their intercession beyond this earthly life.

The disinterested care bestowed upon each member of the Community proved the prayerful director's desire perfectly to fulfil the duties of a solicitous Father in their behalf. Gentleness and kindness were the keynotes of all direction. To impress their importance upon the new community he repeatedly called the Mother's attention to these essential virtues. Another message bears testimony to this in

its closing lines wherein he wrote "kindness, kindness, kindness to all, this above all for a Mother. Today, if St. Francis de Sales was living, he would say it to Madame de Chantal if she still lived. We should not put ourselves in their places, but the fact is, we should speak and act as they did."[13]

Father Bruté believed that God called him to undertake this triple mission of pastor, professor, and director of souls, yet his keen vision warned him of difficulties and opposition that he must needs encounter. In order to strengthen himself for a better fulfilment of the important work, he entered upon a retreat early in August, 1818. As usual, this information also was sent in a brief note to Mother Seton. The note also contained a request to be excused from teaching Geography, and a promise to devote more time to the subject in the following week. Since there was no priest at the Mountain to relieve him at this time, he was obliged to continue the fulfilment of all his parish duties and his customary daily Mass for the Sisterhood at St. Joseph's. On those days he took breakfast in silence and immediately thereafter returned to the Mountain. None of the spiritual exercises were denied the Sisterhood throughout this particular week.

The list of profound and practical thoughts that formed the subjects of numerous meditations during these days testify to the earnestness and zeal with which his heart was imbued. That the Holy Spirit spoke words of consolation and flooded his heart with Divine love is unquestionable. The resolutions recorded at the close of this spiritual exercise speak too forcibly of God's grace for any one to believe that the writer did not reap abundant strength.[14]

Since the Archbishop's letter of June 27, had stated that all things were to be continued unchanged, the Mountain institution resumed classes on the usual date early in September. Permission to teach theology for a definite time had been given by His Grace, and Mr. J. Anduze was the first student allowed to pursue the course during two years. It was obligatory to take the third and last year at Baltimore. During the scholastic year, 1818-1819, the school increased in student body, character, and efficiency. The register contained the names of many brilliant students who later became shining lights in the Church. Among them we find the name of John McCaffrey whom Providence preserved to the insti-

[13]cf. *Bruté—Seton Correspondence.* pp. 162-165. Emmitsburg, 1886.
[14]cf. *Bruté—Seton Correspondence.* pp. 174-175. Emmitsburg, 1886.

tution sixty-two years. At the close of this particular academic year we find Father Bruté busily engaged, writing to Archbishop Maréchal to recommend Mr. J. Anduze for a continuation of the study of theology.[15]

The vacation offered Father Bruté more time for visiting and observing his flock. A note headed, "A day of the Missions at Emmitsburg," gives us an insight into how these days were spent. On the feast of St. Ignatius he left the Mountain at a quarter of five o'clock in the morning and returned home at half past five o'clock in the evening. Within this time he travelled thirty miles and conversed with sixty-two persons, on matters relative to their religious duties. Some were reminded of their Easter duty; several were spoken to for circulating evil reports; while still others were warned not to attend a camp-meeting that was scheduled for the following week.[16]

Letters written from various places to Father Bruté at this period acquaint us with the truth that, in addition to his triple charge, he was called upon from far and near for many extra favors. Bishop Dubourg wrote from St. Louis, and among the several items of interest we learn from one that relations were not severed between the two foundations in 1818 but he added: "I would consider the fall of this institution as a veritable calamity."[17] Father Bruté, himself, felt that the Mountain was not receiving fair treatment. He notified the Archbishop to the effect that more priests should be sent to assist in the work at this institution.[18]

Bishop Cheverus called upon Father Bruté at the Mountain to oblige him by suggesting the name of a lawyer at Rennes, in whose confidence could be placed some financial claims to be made in France.[19] Roger Brooke, at Hermitage, sent a note to ask Father Bruté to visit his son who was seriously ill. The gentleman offered to take the priest in a sleigh if it would be convenient for him to go.[20] Father Bruté, not satisfied with his own visit to the sick boy,

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[15]cf. Letter of Bruté, S. to Maréchal, A. Original in Archdiocesan Archives. Baltimore, Md. Case 13, P. 10.

[16]cf. Meline, M.—McSweeny, E. F. X. *op. cit.* p. 84.

[17]cf. Letter of DuBourg, Wm. to Bruté, S. Original in Catholic Archives of America. Notre Dame, Ind. Case: Bishops and Archbishops of New Orleans. No. 19.

[18]cf. Letter of Bruté, S. to Maréchal, A. Original in Archdiocesan Archives, Baltimore, Md. Case. 13. Q. 11.

[19]cf. Letter of Cheverus, J. to Bruté, S. Original in Catholic Archives of America. Notre Dame, Ind. (not catalogued).

[20]cf. Letter of Brooke, R. to Bruté, S. Original in Catholic Archives of America. Notre Dame, Ind. (not catalogued).

wrote two months later to Father Zocchi, his confrère at Taneytown, urging the latter to say Mass at Mr. Brooke's home in order that the patient's great desire to attend Mass once more might be gratified.[21] Requests pouring in seemed to have no restrictions, and many of Father Bruté's friends appealed to him not only occasionally but continually. Hence Bishop DuBourg announced himself again by letter. At this time his mission was to beseech his confrère to speak to Mother Seton in behalf of his diocese in the southland. The zealous bishop wanted a group of sisters from Emmitsburg to take charge of the education of the children at Opelouses. A wealthy widow had erected a home and provided everything necessary for the maintenance of the Sisters.[22]

In the midst of these countless entreaties that besieged the zealous priest from all sides, there remained one chosen spot where Father Bruté could always turn with delight. He watched with exceeding eagerness the development of the Sisterhood in St. Joseph's Valley, and their progress had been the source of pleasure to him on many occasions. No request was considered burdensome when the call came from St. Joseph's The director often exceeded the bounds of obligation to bring consolation to an individual member, and it was no common sacrifice for Father Bruté to watch and pray all night for a sister who was ill.[23]

Notwithstanding the great and visible good that he was accomplishing in the capacity of pastor, professor, and chaplain, he was assailed frequently by a spirit of restlessness. At one time he was wholly absorbed with plans for the future of the Mountain and Valley, at another he was planning to go far away to the mission-field of China. This affliction tended at times to make him pensive, morose, and even distrustful of friends. From Mother Seton's correspondence it is evident that these feelings upon one occasion were manifested in his notes to her. In this hour of trial God directed Mother Seton to advise him, and the note that she wrote to him on this occasion is admirable for its prudent and frank content. No description could portray a more vivid picture of both characters. "Your restless thoughts strike me to the soul. You made

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[21]cf. Letter of Bruté, S. to Zocchi, Rev. Mr. Original in Catholic Archives of America. Notre Dame, Ind. (not catalogued).

[22]cf. Letter of DuBourg, Wm. to Bruté, S. Original in Catholic Archives of America. Notre Dame, Ind. Case: Bishops and Archbishops of New Orleans. No. 20.

[23]cf. *Bruté—Seton Correspondence.* p. 436. Emmitsburg, 1886.

the lesson of *the grace of the moment* so very plain to me I owe you perhaps my very salvation by the faults and sins it has saved me from, yet Physician you will not heal yourself. You surely would not leave your brother (Fr. DuBois) *now,* and if our God does indeed graciously destine you for China, will he not, seeing the overflowings of your boiling heart for it, open an evident door . . .

All is a true mystery to me in your disposition. Much greater mystery than any of Faith. A man of your particular graces, not given drop by drop, as to other souls, but poured over your head in a daily torrent. Yet I seldom see you but in such wild enthusiasms of your own particular impressions of the moment, that you can see nothing, hear nothing but that one object; or else quite *reserved, hurt and anxious* because you have not been consulted in things *which spoke for themselves,* or others, which we would not dare to take your advice about, without knowing the Superior's will — or others again, which like the poor German smiths go over in our blind ignorance, and I never even guess I have not done well until some one points it out.

You speak as if your Mother's confidence is deficient, but it is surely not at this time I am to open your eyes on my situation in this Community.

As to *private* concerns, I have none, unless it be my trials occasionally at the conduct of different sisters, and that you have forbid me speaking of, and since you think it proper, and I am acquitted before God, I am too happy it is so.

For the *rest,* as to confidence, devoted love, and happy heart, our dear Saviour is witness that no soul could be more blessed than mine with regard to you,—too much for the few days of my life.

If you could *feel* as I do, the *union* of Betsy, Joanna and Margaret with me in the management *since you are here,* you would bless God, as I do, *in peace,* instead of your restless desires."[24]

The "Angel of Death" had visited the small Community in St. Joseph's Valley even in its early life and had stolen away souls who promised to be the cherished hope of the foundation. The pangs of separation that accompanied these departures were keenly felt by each member of the little family. However, in the month of September 1820, a new affliction befell them. Mother Seton was suffering from a severe affection of the lungs which threatened to rob her of life. On the feast of "Our Lady of Mercy" her spiritual daughters be-

[24] *Bruté—Seton Correspondence.* pp. 261-4. Emmitsburg, 1884.

lieved her to be dying and two nuns rushed to the village Church to call Father Bruté. He arrived shortly and finding the patient's condition serious he administered to her the consolations of religion. Mother Seton was extremely weak, yet Father Bruté perceived that she was not so near the passage to Eternity as her daughters thought her to be. Consequently he returned to his parochial duties at the Village.[25]

Father Bruté's life was one of restless activity. While watching the ebbing life of Mother Seton he conducted a correspondence with friends far and near. While some of his messages conveyed gladness to his heart, others again pierced him to the quick. It was at this time that he was deprived of a very dear friend in the death of Father Felix de Andreis, C. M., at St. Louis. Father Bruté's one sacred aim in life, the spreading of Catholicism in America, was ever present to him, prompting and becoming the sole spirit of numerous letters. We find him writing again on December 7, 1820, to Archbishop Maréchal at Baltimore, and this letter is but an overflow of admiration for the genial spirit that existed among the bishops in 1810. These founders of the pioneer dioceses were of one heart and one soul, and Father Bruté urged that this spirit should be fostered and continued.[26]

Mother Seton grew weaker day by day and to the great sorrow of her spiritual daughters and friends it became evident that her days were few. She herself felt convinced of her approaching death and under the watchful eye of her director she continued her preparation for it. On the morning of January 3, Father Bruté heard Mother Seton's last confession. She died on the following morning January 4, 1821.[27]

Scarcely had the mortal remains of Mother Seton been consigned to the earth when Father Bruté bade the Sisters at St. Joseph's collect and deposit in a safe place the writings of their venerable foundress. Here again, as on numerous other occasions the prudent director vizualized the future when he addressed the Community in the following words: "Preserve all carefully and gather up the fragments lest any be lost, for some day how precious they will be!"[28] Father Bruté had known Mother Seton for ten years. During the greater part of this time he was her spiritual counsellor,

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[25]cf. *Bruté—Seton Correspondence.* p. 3-20. Emmitsburg, 1884.
[26]cf. Original in Archdiocesan Archives. Baltimore, Md. Case: 13. Q. 12.
[27]cf. *Bruté—Seton Correspondence.* p. 29. Emmitsburg, 1884.
[28]Code, J. B. *Life of Elizabeth Seton.* p. 510.

and since August 1818 he had been her confessor. No other individual could have hoped to possess a more keen insight into her soul than he had acquired. Hence it was but natural that he should be the first to realize the worth of her deeds. The bulk of the venerable Mother's writings was increased from time to time by Father Bruté's interesting notes. Immediately after her death he recorded in Mother Seton's Journal a brief account of her singular and admirable life.[29]

The continual excitement, together with the burden of many cares, began to leave their traces, and from all appearances it was only too evident that Father Bruté's health was on the decline Archbishop Maréchal warned Father Dubois to take care of the vice-president. To this gentle command the Mountain president responded on January 9, 1821, "You tell me to take care of him,—he is not a man to allow himself to be taken care of—He is restless, and lets no one else rest."[30] These words affected Father Bruté but slightly and still less did he heed them. Not one duty less did he discharge. The retreat for the First Communion class, suspended by the death of Mother Seton, was again resumed on January 10, and the same devoted services were tendered the Sisterhood as before the visit of the "Angel of Death." He wrote to Josephine Seton, and every mark of esteem and fatherly affection was lavished upon William and Richard when they returned to the Valley. The loss of a friend on earth meant to Father Bruté the gain of another in heaven, and such events did not cause him to become melancholy. On the contrary, they rather pressed him on to more loyal service.

At this date all financial relations between the Baltimore establishment and the Mountain had been severed and the latter existed independent of Baltimore. The clergy in charge still remained members of the Community of St. Sulpice and their yearly compensation was apportioned by the Baltimore Superiors. This, however, was one phase of life that never disturbed Father Bruté. The misers' coffers were never installed by him for he detested the slightest manifestation of greed, and the more so when he perceived it among the clergy. Upon one occasion it happened that his stipend had not been sent to him for two years. When it did arrive the sum amounted to only one hundred dollars. Forthwith he dispatched a letter contain-

[29]cf. Mother Seton's Journal. Original in Convent Archives. Mt. St. Vincent-on-Hudson, N. Y.

[30]Meline, M.—McSweeny, E. F. X. *op. cit.* vol. 1. p. 154.

ing the half of it to His Grace at Baltimore.[31] The generous priest maintained that the needs of the Archbishop were more pressing than his own, and that His Grace would accomplish the surest good with the money.

The location of Emmitsburg was not inviting so that the newcomers were not only scarce, but older emigrants were migrating to more promising sections. This retarded growth of the parish. Father Bruté failed to comprehend the real cause for diminishing numbers of the congregation and felt that his mission was a failure. While his interest in parochial labors was wholehearted, yet he himself realized that he was intensely more interested in seminaries and seminarians and this knowledge caused him to attribute the seeming failure in the former to his own inability for missionary work. Owing to this spirit of discouragement that arose from the undesirable conditions he earnestly besought the Archbishop to withdraw him from the pastorship.[32]

Correspondence confirms the statement that this request was not acceded to because a month later he was seeking a delinquent member. While attending Mr. Bradley in his last moments Father Bruté learned from the dying man that there lived in the immediate vicinity a certain Mr. Smith who had been reared a Catholic, but who no longer was practicing his religion. Without delay the zealous priest wrote to this unfortunate man and made every effort to recall him to his Christian duty. [33] This as well as a succeeding warning fell upon deaf ears and was passed by unheeded. The unhappy man died out of the Church.

The course of events and the manner in which the Emmitsburg and surrounding congregations were being administered did not coincide with Father Bruté's views. Consequently, he appealed once more to the Archbishop to recall him from the parish at Emmitsburg. Although Father Bruté was pastor, nevertheless, he was subject to Father Dubois, president of the Mountain institution. While these two clergymen were very devoted to each other, yet they were very different characters and disagreed on many points. Father Dubois was strong-headed, obstinate, and some-what self-sufficient.

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[31]cf. Letter of Bruté' S. to Maréchal, A. Original in Archdiocesan Archives. Baltimore, Md. Case: 13. Q. 16.

[32]cf. Letter of Bruté, S. to Maréchal, A. Original in Archdiocesan Archives. Baltimore, Md. Case: 13. Q. 17.

[33]cf. Letters of Bruté, S. to Smith, Jno. June 20, 1821; Sept. 9, 1821. Original in Catholic Archives of America. Notre Dame, Ind. (not catalogued).

Father Bruté was a mystic, pious to excess, full of zeal, and maternally gentle, but indubitably he, too, was firmly fixed in his ways. He notified the Archbishop to the effect that the Emmitsburg parish should have a pastor who was independent of Father Dubois at the Mountain. Likewise that Craigstown, Waynesboro, and Millerstown, each should be given an individual pastor.[34] Father Bruté maintained that nothing had been definitely arranged at Emmitsburg and under such conditions it was impossible to render satisfaction. Father Dubois reserved to himself all the temporal administration, called the assemblies, and presided even in the absence of Father Bruté, his vicar. Moreover, Father Dubois continually regulated without him whatever seemed useful. The trustees appealed to Father Dubois and generally referred their observations, petitions and complaints directly to him instead of consulting the pastor. The difficulty was that Father Dubois had too many cares to attend properly to temporalities and Father Bruté had not sufficient authority to administer them. Hence Father Bruté concluded that it would be an advantage both to the Mountain and to Emmitsburg to have a local pastor at the latter station.[35]

Father Bruté complained to the Archbishop that not only were the temporalities suffering at Emmitsburg, but also in some cases the rubrics were being disregarded. Owing to the poverty of the congregation many concessions were forced upon them that otherwise would never be tolerated. Despite this, Father Bruté firmly opposed the use of a paper box in the tabernacle to keep the Sacred Hosts in while the ciborium was being purified. To impress upon His Grace the fact of this abuse he drew an exact likeness of the carton on the front page of his letter.[36]

The See of Baltimore had been erected thirty-one years, but up to this date no one of those who had occupied it had visited Rome. Several momentous problems demanding readjustment forced His Grace, Most Rev. A. Maréchal to sail for Rome, in the month of October, 1821. The preparation for this voyage and the drawing up of a memorial which embodied all the problems that were to be laid before the sovereign Pontiff, had occupied His Grace for months. This forced the minor details of the diocese to await a

[34]cf. Letter of Bruté, S. to Maréchal, A. Original in Archdiocesan Archives. Baltimore, Md. Case: 13. R. 21.
[35]cf. *Bruté—Seton Correspondence.* pp. 318-319. Emmitsburg, 1886.
[36]cf. Letter of Bruté, S. to Maréchal, A. Original in Archdiocesan Archives. Baltimore, Md. Case: 13. Q. 19.

seasonable time for hearing. Hence Father Bruté's request to be released from the pastorship at Emmitsburg failed to be granted.

During the interim of the Archbishop's absence in Europe, Father Bruté's attention was attracted by exciting news that began to pour into America from the far-distant land of Australia. When the Original Colonies of America rose in rebellion and declared themselves free and independent of England, the latter was forced to find another home for exile subjects whom they considered dangerous to the public. Consequently a penal colony was established in January 1788, at Botany Bay, Australia. At that period practically little was known concerning this sparsely inhabited continent. It was as yet an unexplored primeval wilderness referred to under the name of New Holland. Among the victims transported to these shores there were many loyal Irish Catholics. Here in exile they were reviled and persecuted for their faith by the cruel and bigoted governors. Not until the year 1803 were the exiled priests permitted to say Mass for their fellow-Catholics. In general, the conditions there were shocking. The Catholics were not only deprived of priests and the consolations of religion, but they were forced by the authorities to attend Protestant services. To counteract this abuse several priests volunteered to minister to these suffering people. One of these volunteers was Father Flynn, a Cistercian monk. After ministering for a short time he was arrested on the street one day and without being allowed to return to the temporary chapel he was deported back to England. The Davis family, in whose home the chapel had been arranged, piously guarded the Blessed Sacrament for a period of two years until the next priest arrived in the colony.[37]

Upon reading the startling account of these persecuted Catholics another sacrifice was consummated in the apostolic heart of Father Bruté. He, too, decided to volunteer for New Holland, but considering the influence of his confrères greater than his own he felt convinced that the request would sooner be granted if it were presented through another clergyman. Accordingly he wrote to Rome through a renowned Jesuit, the Very Rev. Father Kenny. This fact is but another testimony to a foregoing statement, that, although Father Bruté belonged to the Sulpicians by profession he belonged to all by charity. Neither was nationality a dominant figure in this clergyman's life. The Australian exiles belonged for the most part

[37]cf. *America*. Art. "The Next Eucharistic Congress." Meehan, T. F. pp. 563-564. Sept. 24, 1927.

to the staunch Irish race; while he himself was a loyal son of Brittany. However first and foremost Father Bruté was a priest, a Catholic. As such he stood for Christ and the religion of Christ and he looked upon all duties through this two-fold light. Again, he was a loyal member of St. Sulpice and regardless of all life's vicissitudes he preserved the spirit of this Society unto the moment of his death. Despite this he never looked with disdain upon the members of other Societies. He knew that every Community was blessed with both strong and weak members, but aside from this, much good was accomplished by every foundation. In this he again belonged to all by charity and he associated with members of every Society that labored with himself in this missionary country. Some of Father Bruté's most intimate friends belonged to the learned Society of Jesus, and he frequently corresponded with Fathers Kenney, John Grassi, and Dzerozinsky. Father Kenney responded, much to the satisfaction of Father Bruté, that the latter was accepted for missionary work in New Holland. Notwithstanding this permission he never reached the Australian shores. Archbishop Maréchal, as we have recently observed, was in Rome at the time that these negotiations were in progress. Owing to the persistency of His Grace in withholding his consent, the missionary's desires were never realized.[38]

The following year brought little change in the exterior life of the Mountain professor. His duties, modified by slight variations, were a mere repetition of preceding years. He taught daily four classes, held an ecclesiastical conference on Thursday and a Holy Scripture conference on Saturday. Besides this he ministered to the parish that lay two and one-half miles distant from the Mountain. Saturday afternoons and Sundays were wholly devoted to this mission work. Father Dubois served at the Mountain Church and Father Hickey attended St. Joseph's in the Valley. The latter released Father Bruté from one of three-fold charges, namely, that of acting as chaplain to the Sisterhood.[39] The Archbishop was still in Rome and this absence decreased Father Bruté's correspondence to some extent, yet it did not sever his associations with Baltimore. The usual friendly visits were exchanged between the Mountain and the Baltimore College. From Father Bruté's correspondence

[38]cf. Bruté Journal. Original in Georgetown University Archives. Washington, D. C. Folio 92. No. 6.

[39]cf. Letter of Bruté, S. to Rosati, J. April 15, 1822. Original in Archdiocesan Archives. St. Louis, Mo.

we learn that Father Damphoux from St. Mary's Baltimore, visited the Mountain, May 30, 1822.[40] While the two institutions were independent of each other, the professors employed in both belonged to the same Society and cherished for one another a true fraternal affection. Practically every free moment on Father Bruté's schedule found him engaged in correspondence. Many of these letters contain piety in abundance, yet they offer us little or no information on the spirit and events of his day. This may be applied especially to his voluminous letters of this period, to Judge Gaston.

The correspondence between Father Bruté, professor at the Mountain, and Father Rosati, superior of the Lazarist Fathers in St. Louis, differed vastly in character from the foregoing. Their letters display the true apostolic zeal of pioneer clergymen. Their labors were identical because both were engaged in training the leaders of souls. Consequently their primary interests were concentric.

In a letter dated January 29, 1822, Father Rosati sent to Father Bruté an account of the progress of their seminary. He described it as being situated high up on the river like a vanguard of conquerors. At that early date it numbered already thirty souls training for the sacred militia. According to this letter Catholicism in general was flourishing gratifying in St. Louis and the surrounding country. Men, such as judges, legislators, and military, professed the Catholic religion most zealously.[41]

This letter reached its addressee during the second week of April. From Father Bruté's response, which was begun on April 15, the reader may determine the degree of pleasure that this conveyed to him. He was happy beyond expression to learn the surprising development of Catholicism in Bishop Dubourg's diocese and he bade Father Rosati impart this fact to His Lordship. The Bishop of New Orleans and the professor at the Mountain had long been intimate friends, but, owing to some unexplained reason, correspondence between them had ceased.

Father Bruté loved the Church, welcomed every degree of her progress and grieved over her most insignificant losses. Thus it was that grief mingled itself with joy in the heart of the writer on this occasion, and both in turn permeated his lines. He began to relate the shocking news of the trustee election in Philadelphia, but fearing

[40]cf. Letter of Bruté, S. to Gaston, Wm. Original in Catholic Archives of America. Notre Dame, Ind. Letter Box—Bruté.

[41]cf. Letter of Bruté, S. to Gaston, Wm. April 11, 1822. Original in Catholic Archives of America. Notre Dame, Ind. Letter Box—Bruté.

and hoping that the first account was exaggerated he discontinued. Two days later he resumed the task and wrote as follows:

17th. April. I waited for the letter carrier. The news slightly exaggerated is in reality only too true—blood has been shed. There were no deaths on the battle field, but one hundred were wounded. One has died since and several others are in danger of death. The Catholics have elected the trustees of their choice but the Schismatics made a counter-election. However, it is remarked that the schism has only renewed piety among the faithful and we hope that all these effort of hell during these recent years in Philadelphia, New York, and Charleston will only make the truth better known and establish more firmly the authority of the Church. This thought compensates for the first impression of a scene which even at this distance has been very painful.

Ending this painful description as quickly as possible Father Bruté continued his letter by giving Father Rosati an account of the Mountain Seminary. In philosophy there were only three students. The theologians numbered nine. There were twenty seminarians in lower classes and eighty younger students. This record was an increase in clerical candidates and the professor was proud to state that the greater number of these students were promising souls. Father Bruté considered the seminarians the one sacred hope for the future Church. At that period in our young Republic, the Church possessed seminaries conducted by three different Societies. The West was developing under the care of the Fathers of St. Vincent de Paul. The South was thriving under the Jesuits and the East was flourishing under the Sulpicians.[42]

The correspondence between Bishop DuBourg and Father Bruté was resumed shortly, and in a letter dated July 6, 1822, the bishop explained his silence.[43] His Lordship, at that time was seriously considering the division of the vast diocese committed to his charge. Knowing the zeal of his old friend he wished to have him as a co-laborer in the episcopacy. Providence designed otherwise; the diocese was not divided until about five years later.

Early in the following year the death of Bonaparte was announced. A French paper stated that a priest, the Abbé Vignoly from Corsica, sat by the corpse—a crucifix was placed upon his breast—the rites were performed at the burial. Over and above this

[42]cf. Letter of Bruté, S. to Rosati, J. April 15, 1822. Original in Archdiocesan Archives, St. Louis, Mo.

[43]cf. Letter of Dubourg, Wm. to Bruté, S. Original in Catholic Archives of America, Notre Dame, Ind. Case: Bishops & Archbishops of New Orleans. No. 21.

nothing definite was made known regarding his last moments. Father Bruté had been in Paris at the time of the Emperor's coronation, and having known this conqueror personally, was much concerned as to how the exile died. In a letter to Judge Gaston, the solicitous priest wrote a beautiful meditation on death, in the following lines relative to the conquered ruler. "I underline a word which speaks volumes of eloquence, or poetry—of religion and philosophy. Proud Bonaparte his *Crucified Lord* on his breast, his poor heart cold, the blood stopped, his eyes closed, mouth silent, death and the judgment present and silent for us—the judgment of absolute truth and justice and not to be changed, no, not if heaven and earth were moved—finally that *Eternity* which alone answers though some would choose to call for *nothing.*" In addition he testified to the fact that Bonaparte had not received the sacraments at the time of his coronation, although some persons had expected it. Despite this, he said, it was sometimes observed that the Emperor, at heart, possessed the Catholic Faith and was unable to shake it off.[44]

Archbishop Maréchal returned from Rome in November, 1822, and Father Bruté resumed correspondence immediately. Many of these letters are very voluminous, yet they contain nothing of interest or importance. Others are lengthy digests of works on Church History. On April 11, 1823, he invited the Archbishop to Emmitsburg and reminded His Grace that five years had elapsed since his last visit.[45]

He wrote again to His Grace on Trinity Sunday, 1863. This letter is headed *Secretum tibi in Christo.* Once more he enclosed to the Archbishop one-half of his salary of $100.00. This donation was intended to defray the expenses of His Grace in visiting the Virginia country. Father Bruté was well aware of the condition of Catholicism in that State and he knew how badly zealous Missionaries were needed. He mentioned having written to Rome to offer his services for New Holland, but owing to his faulty English he hesitated to offer himself for Richmond. The generous priest then asked permission to make his retreat at the end of June, at the Seminary in Baltimore, if that would be agreeable to His Grace.[46]

[44]cf. Letter of Bruté, S. to Gaston, Wm. Feb. 5, 1823. Original in Catholic Archives of America, Notre Dame, Ind.

[45]cf. Letter of Bruté, S. to Maréchal, A. Original in Archdiocesan Archives, Baltimore, Md. Case: 13. R. 29.

[46]cf. Letter of Bruté, S. to Maréchal, A. Original in Archdiocesan Archives, Baltimore. Case: 13. S. 33.

In the course of the year 1823, Father Bruté was released from the pastorship at Emmitsburg. His sole charge now was the Mountain Seminary. However he still considered himself his "brother's keeper" and therefore responded whenever duty called. At this time a certain nun at St. Joseph's wished to leave her Community to enter the Ursulines at Quebec. Her sole motive in this action was to follow a more severe rule of life. Father Hickey, the chaplain and confessor to the Community, sanctioned the desire and wrote a letter of recommendation to the Archbishop. Father Bruté, likewise, added a letter asking that every possible concession be made in this nun's behalf. He had been her confessor and director; hence he knew her soul even better than Father Hickey. These letters were sufficiently influential to obtain for this pious soul her heart's desire. She was received by the cloistered Community of Ursulines at Quebec and she became a source of edification to all who chanced to associate with her.[47]

On May 25, 1823, Madame Bruté died at her home in Rennes, France. She had lived to a ripe old age, nevertheless, her death was a source of grief to her devoted son in America. The message was delayed in transit and did not reach Father Bruté until early in November. He wrote to His Grace on the ninth of the same month and asked prayers for his dear departed, saying that he was indebted to his good Mother for everything.[48]

At the close of this year Father Bruté was deprived of another intimate friend, though separation and not death was the source of this loss. Bishop Cheverus of Boston had received word to return to his native land. He greatly disliked the change, yet he felt it his duty to accept the offer and to devote the remainder of his life to the service of the Church in his own fatherland. The bishop broke the news to Father Bruté in a letter written at Boston, on November 24, 1823. The closing line manifests his loyalty to the Church in the missionary country of America. He wrote, "I leave with a broken heart and against my inclination."[49] Together with Bishop Cheverus from Boston went Father Mollevaut from Baltimore. He,

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[47]cf. Letters of Hickey, J. & Bruté, S. to Maréchal, A. Forwarded to Dr. Plessis, Archbishop of Quebec. Original in Archdiocesan Archives, Quebec, Canada. Etats-Unis. Vol. I. p. 38.

[48]cf. Letter of Bruté, S. to Maréchal, A. Original in Archdiocesan Archives, Baltimore, Md. Case: 13, T. 41.

[49]cf. Letter of Cheverus, J. to Bruté, S. Original in Catholic Archives of America, Notre Dame, Ind. Letter box—Bruté.

too, was another loyal friend of Bruté's and the latter grieved to learn of his departure.[50]

Upon Bishop Cheverus' departure for France, Bishop DuBourg of New Orleans wrote to Father Bruté to inform the Mountain professor that his name had been sent to Rome to replace the Bishop of Boston. Father Bruté refused immediately and in his simplicity tried earnestly to make Bishop DuBourg understand how unqualified he was to succeed a man like Bishop Cheverus. In response Bishop DuBourg assured Father Bruté that either his name never reached Rome, or if it had no appointment would take place.[51]

Archbishop Maréchal received permission from Rome, to confer upon Fathers Bruté, Deluol Damphoux, and Whitfield the degree of Doctor of Divinity. The celebration was scheduled to take place at the Cathedral in Baltimore, on January 25, 1824. On January 5, Father Bruté wrote His Grace and begged to be excused from accepting the Doctorate. In the same letter he asked permission to go to France to settle his mother's estate and to receive his share of the inheritance.[52]

Evidently the desired permission was granted because he was not among the number at the conferring of the degree. This did not lessen Father Bruté in the estimation of his confrères. On the contrary, he was admired all the more for his humility. Even the students lauded his simplicity. Mr. McGerry, who was studying at the Baltimore Seminary, wrote to Mr. Egan, a student at the Mountain, saying, "Really I think Mr. Bruté has done well not to accept, for every one knows he has the knowledge of a Doctor." In those days the Doctors of Divinity dressed like the Bishops. In all probability it was this singular costume that Father Bruté wished to escape wearing because its character would have distinguished him from his simple confrères.[53]

In February 1824, Father Bruté, accompanied by John B. Purcell, left the Mountain for New York to sail for France. John B. Purcell was a student from the Mountain who was destined to complete his studies for the priesthood at St. Sulpice, Paris. Before

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[50]cf. Letter of Bruté, S. to Gaston, Wm. Dec. 3, 1823. Original in Catholic Archives of America, Notre Dame, Ind.

[51]cf. Bruté Journal. Original in Georgetown University Archives, Washington, D. C. Folio 92. No. 6.

[52]cf. Letter of Bruté, S. to Maréchal, A. Original in Archdiocesan Archives, Baltimore, Md. Case: 13. T. 47.

[53]cf. Meline, M.—McSweeny, E. F. X. op. cit. Vol. I. p. 114.

sailing, Father Bruté was commissioned to conduct a three days retreat for the Sisterhood in New York. This was accomplished to the satisfaction of all, after which Father Bruté and his companion sailed on the "Marmion," March 1, 1824.[54]

[54]cf. Letter of Bruté, S. to Maréchal, A. Original in Archdiocesan Archives, Baltimore, Md. Case: 13. T. 48.

CHAPTER V.

Ten Fruitful Years at the Mountain. 1824-1834.

The good ship Marmion came safely to port at Havre, but no documents are extant that would substantiate any statement quoting the exact date of its landing. If either of the two passengers from the Mountain sent letters bearing this date back to the Mountain, these messages either failed to reach America or were not preserved. Even Father Bruté's Journal appears very conservative here. Relative to this voyage it quotes but one simple line; "In 1824 travelled to France for Mt. St. Mary's."[1] Further correspondence, nevertheless, gives evidence of the fact that the voyage was undertaken for several important purposes, of which the primary one was in behalf of the Mountain.

Thus far the Sulpicians had entered into no final agreement regarding the Mountain. The future of this struggling institution was a problem still pending and awaiting solution. At the request of Father Dubois, Father Bruté endeavored to influence St. Sulpice, at Paris, to accept the Mountain as a Preparatory Seminary for their French institution. According to this plan the Mountain would become a source from which Paris would be recruited with theological students from the New World. Not only was this offer declined, but, owing to the enormous indebtedness of the Mountain, St. Sulpice desired the suppression of the Seminary.[2] This ill success on the part of Father Bruté to accomplish the primary purpose of his voyage was another trial that passed into the life of the zealous professor. However, he did not permit discouragement to conquer him. Bravely and courageously he devoted his attention to the other problems that necessitated his voyage. Upon each one he prayed the Divine Master to grant the fulness of His blessing.

Father Bruté repaired first to Rennes. With what sorrowful emotion did he not retrace his steps to the old home. He knew that the chair at the fireside was vacant. The one who had shared his

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[1]cf. Bruté Journal. Original in Georgetown University Archives, Washington, D. C. Folio 92. No. 6.

[2]cf. Meline, M.—McSweeny, E. F. X. op. cit. Vol. I. p. 130.

joys, the one from whom he had received his salutary lessons—the fond old Mother to whom he bade adieu upon his return to America in 1815, was gone. Nevertheless, he took pleasure in hearing related over and over again the story of her saintly death. Despite the grief caused by his Mother's departure, there was much that was consoling regarding the manner in which she died. He was likewise pleased to find in the home of his brother, Augustine, the same traditions of faith, the same christian piety that had characterized the old home which had lately disappeared.[3] Here at the home of his brother he wrote to Archbishop Maréchal on May 24, 1824. This letter, still extant, contains the earliest news imparted by Father Bruté relative to this voyage. The personal character of this brief note renders it almost unimportant except as an expression of friendship.[4]

After spending one-half of the time at Rennes Father Bruté returned to Paris. On this occasion, as always, he sought more than material favors. He took advantage of this visit to make a long retreat at the solitude of Issy. He chose for his spiritual Master, the Rev. Mr. Mollevaut, who had been stationed at the Baltimore Seminary for some years. These two clergymen had been very intimate and the vice-president of the Mountain experienced keen regrets upon Father Mollevaut's departure from America. Father Bruté made his retreats very regularly and with much exactness. His notes, recorded at such times, give evidence of his progress in solid piety and of the most intimate union with God. During this retreat at Issy he meditated especially upon the particular graces and benefits that God had bestowed upon him. Among these graces he mentioned the holy priests who had been his spiritual directors at different periods of his life. Rev. Mr. Carron was named as his instructor and guide during the tender years of childhood. For the period of his youth during the persecution he recorded especially two holy martyrs, Rev. Mr. Touchet and Rev. Mr. Sorette. When conditions became more settled and he repaired to Paris to study medicine he selected Rev. Mr. Delpuits for his guide and model. After entering upon preparations for a higher vocation at the seminary of St. Sulpice, Dr. Bruté confided his interior life to Rev. Mr. Emery and Rev. Mr. Duclaux. As a priest and professor in the

[3]cf. Bruté, Abbé Chas. op. cit. pp. 237-8.

[4]cf. Letter of Bruté, S. to Maréchal, A. Original in Archdiocesan Archives, Baltimore, Md. Case: 13. U. 51.

seminary at Rennes he was cared for spiritually by Rev. Mr. Guéretterie. During Father Bruté's sojourn at Baltimore his confessors were Rev. Mr. Nagot and Rev. Mr. Tessier. He mentioned Rev. Mr. Dubois as his confessor at the Mountain and Rev. Mr. Mollevaut as Master of that particular retreat. The very thought of God's unlimited mercy in lavishing these gifts upon him filled his heart with such unbounded gratitude, thanksgiving, and fear, that he exclaimed: "Oh! what an account will I have to give of such eminent graces."

Father Bruté's memoranda written during his stay at Paris, Rennes, Rouen, and Havre, contain many interesting references relative to his intercourse with old friends. Among the most distinguished of them that he met at Paris was the saintly Rt. Rev. John Cheverus, D. D., at that time Bishop of Montauban. Particular mention was made of Count de Senft, a former ambassador of Saxony to the French Court; the Baron de Heller; the Cardinal Prince de Croy, Grand Almoner; the famous Laennec, who had been his fellow-student at the Paris Medical College, and his very intimate friends, J. M. and F. De LaMennais.[5] During this same visit to France, in 1824, Father Bruté also made the acquaintance of Abbé Boisnantier. This distinguished clergyman was a canon at St. Denis and had been nominated to the new See of Gallipolis that was proposed to be erected in Ohio. The colonists, however, had been defrauded in the purchase of the land, and in consequence of this unfortunate transaction the new settlement disbanded, and the proceedings relative to the contemplated See were suspended.[6]

Father Bruté addressed a second letter to His Grace, at Baltimore, on July 11, 1824. This message was written at Paris; nevertheless, it is similar in character to the foregoing one that was mailed from Rennes. He related having met Fathers Fenwick and Le Blanc but nothing of importance concerning either of them. The tone of this letter shows that Father Bruté was discouraged with his voyage.[7] Still we have reasons to think that this spirit of dissatisfaction was without a just cause. Knowing the many wonderful deeds that he accomplished in both the literary and spiritual spheres, we feel justified in saying:—sufficient for the voyage were the fruits thereof.

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[5]cf. Bayley, J. R. op. cit. p. 56. ft. n. No. 2.
[6]cf. *The United States Catholic Magazine.* Art. "A Curious Fact." Vol. IV. p. 407. Juné 1845. Baltimore.
[7]cf. Letter of Bruté, S. to Maréchal, A. Original in Archdiocesan Archives, Baltimore, Md. Case 13. U 52.

Nine years had elapsed since Father Bruté's last voyage to France. He was happy to observe that the general condition of things was astonishingly different from that of 1815. The country had changed for the better, particularly in regard to religion, and Father Bruté beheld many things to console his heart and to elevate his hopes. The government seemed firmly advancing in the right course. The mass of the people appeared to be frankly in favor of the existing order of things. Apparently there was no cause to fear another clash in the near future. Undoubtedly the nation harbored many impious people, but from all appearances there was also an incalculable number of just souls. The whole court was peopled with them. The generous efforts made by all classes not only to repair the rents in the sanctuary but to assist the Propagation of the Faith in distant lands was manifest proof of the religious spirit of the people.

Father Bruté knew that his time was limited, yet in his hurried but accurate style he made notes of the most impressive changes. Together with these records he brought back with him the most important documents relative to the condition of Seminaries, Sisterhoods, and Colleges. According to his statistics, the ecclesiastical students in their different stages of preparation numbered 35,456. The Sisters numbered 18,644. The Congregations of Brothers employed in educating the poor were also very numerous. Upon this bright outlook Father Bruté grounded his hopes for the nation's future. Owing to the fact that so many of the clergy were advanced in age, the death rate was extremely high. During the preceding year, 1824, 1,160 clergymen had answered the last Call. However, the ordinations of every year were more than equal to the loss. In the same year, 1824, the ordinations numbered 1,363. At that particular time the total number of priests employed was 35,295. France then had a population of 30,000,000 people—an average of almost 1,000 souls to each priest. This number was far too great, considering the extent of pastoral duty awaiting the Catholic priest, because many of these clergy were advanced in age. Then, too, they were called upon for extra services, such as the attendance of Seminaries, Colleges, Hospitals, and Convents. More than 250 were engaged with the various troops. Father Bruté reported that a wonderful reformation was brought about in many regiments. He also stated that the greatest mischief, of sin and infidelity against religion, was wrought by the reprinting and the circulation of the

worst books of the Eighteenth Century. In addition to these copious notes and documents Father Bruté succeeded in securing by purchase and by gifts, a cargo of good books. In this large accession that he brought back to America there were some very old, curious editions of 1476 and 1477.[8]

According to a letter from Mr. Purcell, at Issy, Father Bruté left for Rouen on September 20, 1824, the same day that the remains of King Louis XVIII were transferred from the palace to St. Denis. Mr. Purcell had no opportunity to converse with his former professor because the latter had such a quantity of things to look after at every moment.[9] The next message from Father Bruté to the Archbishop was written on the ocean, Oct. 20, 1824. He mentions having spent almost one-half of the time at Rennes, that he accomplished very little, and had rendered no account of the commissions that His Grace had entrusted to him. During the six months that Father Bruté spent in France he received no letter from the Archbishop. Father Dubois had written only twice and these letters reached Bruté in the early part of his journey, on May 24, and June 21, respectively. Mr. Wheeler had shared news with him several times. Mgr. Fenwick and Rev. Le Blanc of Louisiana visited Lyons in the spring, but, owing to the silence of his friends in that city, Father Bruté considered it more advisable not to go there. He did not succeed in obtaining the German priest for America. He was forced to refuse two Belgian nuns of the Order of St. Colette, and likewise the Seminarians from the same country.[10]

Father Bruté arrived safe and well about the middle of November. Since it would require several days to take care of the baggage that he brought with him, he could not leave for the Mountain immediately. In the meantime to relieve Father Dubois of the suspense, he wrote to him and explained in full the resolutions of their Superior at Paris. Upon the reception of this letter, Father Dubois dispatched an answer in the next mail, assuring Father Bruté that while the letter had both pleased and pained the recipient still he loved and respected the writer more than ever and only awaited the latter's return in order to carry out a plan. In this letter Father Dubois requested Father Bruté to stop at Philadelphia upon his

[8]cf. Letter of Bruté, S. to Gaston, Wm. Jan. 18, 1825. Original in Catholic Archives of America, Notre Dame, Ind.

[9]cf. Meline, M.—McSweeny, E. F. X. op. cit. Vol. I. p. 128.

[10]cf. Letter of Bruté, S. to Maréchal, A. Original in Archdiocesan Archives, Baltimore, Md. Case: 13. U. 53.

return and to conduct a three days retreat for the Sisters at the Orphanage.[11]

Upon Father Bruté's return to Mt. St. Mary's he resumed his classes of Divinity and Philosophy and poured his entire heart into the work. In connection with this he was busily engaged with the cargo of new books, together with the arranging and the mending of the older ones. This over-abundance of occupation prevented him from renewing correspondence with old friends until a more opportune time. Judge Gaston seems to have been the favored one, since Father Bruté spent much time and energy in writing this Carolinian as early as January 18, 1825.[12]

Evidently there were many of Father Bruté's friends who heard from him about this same time. Bishop DuBourg responded on February 16, congratulating his friend upon the latter's return, but he said: "I congratulate still more our dear brother, Father Dubois and Maryland on your happy return. . . I beg God to preserve you to an establishment which will need you for a long time yet." Bishop DuBourg acquainted Father Bruté with the news that Father Blanc had not yet returned from France. The two last mentioned had been together in Paris. Father Blanc should have sailed from Nantes on October 4, 1824, but the ship on which he was to take passage, after having delayed its passengers for three months, then changed its embarkation port and all passengers were notified to go to Havre. The devoted bishop could not close without requesting a favor of his "Little Brother." This time it was in behalf of the children of Emperor Iturbide. The widowed mother, who was in New Orleans, had arranged to have her four daughters and her son come from England by a northern route. They were expected to arrive at New York in June or July and she desired to place them in religious houses until November. Bishop DuBourg advocated Mt. St. Mary's and St. Joseph's at Emmitsburg. He requested Father Bruté to consult with the Superiors of both places stating that both institutions would be reimbursed for their labor.[13]

The voyage to France did not abate Father Brutés interest in the Seminary. As usual, the same zeal was displayed in the preparation of the young men for their exalted vocations. At this par-

[11]cf. Meline, M.—McSweeny, E. F. X. op. cit. Vol. I. pp. 132-133.
[12]cf. Letter of Bruté, S. to Gaston, Wm. Original in Catholic Archives of America, Notre Dame, Ind.
[13]cf. Letter of DuBourg, Wm. to Bruté, S. Original in Catholic Archives of America, Notre Dame, Ind. Case: Bishops & Archbishops of New Orleans. No. 15.

ticular date he was preparing five candidates to receive Holy Orders at the hands of the Bishop of Philadelphia on the Sunday after March 12, 1825. Two priests were ordained in Frederick by the Bishop of Ohio on the foregoing date. In the preparatory conferences Father Bruté stressed especially the obligation of the breviary. After the Holy Sacrifice he considered nothing equal to the unfathomable beauties of the psalms, and he regarded priests as the true successors of David.[14] This unquenchable thirst in the heart of the learned Father Bruté to form new clergy for the Church in America caused him to resent bitterly the plan that Father Dubois had communicated to him. This plan consisted in the complete transfer of the College and Seminary, with all the property and debts, to the Sisterhood in August 1825. Father Dubois, Superior and administrator, wished to withdraw and to leave what he considered a state of very painful uncertainty.

Father Bruté saw things very differently. He did not believe the existing uncertainty to be of a nature that would necessitate Father Dubois' withdrawal or the dissolution of the establishment. Concerning this he wrote to the Archbishop on April 6, 1825 and admonished His Grace of his duty. In this case Father Bruté felt that their common Father should examine well whether an end should be put to the good that was being done and to the hopes that existed for the future. The zealous Bruté thought that Father Dubois had appropriated to himself the right of deliberating and resolving in a case that seemed to concern them all—the Archbishop, and the clergy at St. Mary's, Baltimore. Nevertheless he himself had no personal project, no desire, and no worries. Everything was entrusted to Providence and he relied on the good intention and sole responsibility of the Archbishop. Yet, Father Bruté had one condition to place before their common Father. Mt. St. Mary's housed about 5,000 volumes which belonged to the vice-president, and he wanted it understood that, in case the transfer of the property was carried through, these volumes were not to be subject to any claim from creditors. After reminding His Grace of the deposit which he considered too precious not to be disposed of safely, he declined to give further views concerning the case, saying: *"I have said enough, I neither change my mind nor can I change that of other people,* no, but, I grieve. . ."

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[14]cf. Letter of Bruté, S. to Gaston, Wm. March 12, 1825. Original in Catholic Archives of America, Notre Dame, Ind.

The interest and zeal of the vice-president had not diminished, but the truth was that this continued uncertainty overwhelmed him with doubts. He wrote His Grace as follows: "As to myself, my only doubt is, whether I should not be of greater service in France, particularly in Rennes where I have been requested to take the Seminary or the Mission Society founded by our good bishop. The Superior of the Seminary is one of my pupils and a good friend. Here in America I have succeeded poorly on account of the language. The very fact that our Seminary is abandoned by its Superior may be a sign from Providence for me to return to Rennes. At this moment I leave you to decide before God. If I should stay I leave you also to decide as to the employment of my person." Father Bruté then offered to go to Philadelphia, New York, West, or South, wherever His Grace would choose to send him.

A last plea for the preservation of the Mountain was made in reviewing to the Archbishop the three-fold good accomplished at the College and Seminary, the Sisterhood, which Father Bruté considered the finest collection of flowers in the diocese, and last, the two excellent congregations. Archbishop Maréchal was then urged and begged to visit the Mountain and judge for himself, leaving the expense of the trip to be defrayed by the vice-president.[15]

The transfer of Mt. St. Mary's property to the Sisterhood at St. Joseph's did not occur in August 1825 as Father Dubois had planned. Pecuniary assistance reached the Mountain from various quarters, and while the amount was by far insufficient to cancel the entire liabilities yet these gifts aided in keeping the institution open. Early in July, Father Bruté received a large sum of money to be used in promoting Catholicism in America. Loyalty to the Church and to the Mountain prompted the recipient to expend this wealth for the advancement of the institution to which he devoted his services. The benefactor at this particular time was no other than Charles X, whose influence had guided the destinies of France during the reign of Louis XVIII, but who virtually did not come to the throne until September 1824.[16]

As usual the retreat at Mt. St. Mary's was held during the summer and we are not surprised to read, in Father Bruté's correspondence, that he conducted the exercises. Classes were resumed

[15]cf. Letter of Bruté, S. to Maréchal, A. Original in Archdiocesan Archives, Baltimore, Md. Case: 13. U. 55.

[16]cf. Letter of Bruté, S. to Gaston, Wm. July 23, 1825. Original in Catholic Archives of America, Notre Dame, Ind. Letter Box—Bruté.

after August 15, and the vice-president was again in charge of the Seminary. On all occasions, Father Bruté made himself one with his seminarians.

He was singularly conscientious in the noble work of training the young clergy. Few have carried on this work of the Divine Master, under more disagreeable circumstances and attained a higher degree of success. The occupation in itself was not lightsome, but added to this was the constant fear that the coming day would witness the closing of the institution and the departure of the students. Father Bruté kept up a continual correspondence with the Archbishop, pleading for the salvation of the house.[17] Everything was confided to His Grace and abandoned to the Providence of God. Nevertheless, owing to the silence of the Archbishop and his slowness to act in behalf of the Mountain, Father Bruté on several occasions even suspected His Grace of double dealing. For such transgressions he spared no one not even the common Father of the diocese.[18]

Together with the professorship at the Mountain, Father Bruté devoted much time and energy to the composition of numerous articles for the Catholic Press. He contributed to the *Miscellany. The Hartford Catholic, The Shepherd of the Valley,* and *The Catholic Telegraph,* besides several other short-lived Catholic journals. The first publication mentioned was that of Bishop England, who, owing to his numerous charges and lack of material, called upon Father Bruté to assist him as early as August 28, 1825.[19] These two clergymen, namely, Bishop England and Father Bruté entertained the highest esteem and regard for each other, but without doubt it was the magnetic attraction of their unlike characteristics that bound them. Their greatest association was through correspondence.

Fidelity and regard for others were characteristic virtues of Father Bruté. Over and above executing all obligatory kindnesses he daily performed countless others. His kind deeds were known far and near for neither distance nor barriers hindered their travellings. Seldom a day passed in which he did not write to some one. Correspondence seemed to be no insignificant part of his life. Although

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[17]cf. Letter of Bruté, S. to Maréchal, A. Original in Archdiocesan Archives, Baltimore, Md. Case: 13. W. 75.

[18]cf. Letter of Bruté, S. to Maréchal, A. Original in Archdiocesan Archives, Baltimore, Md. Case: 13. P. 2.

[19]cf. Letter of England, J. to Bruté, S. Original in Catholic Archives of America, Notre Dame, Ind. (not catalogued).

he no longer served as chaplain to the Sisters, still he kept in touch with all that concerned the thriving community in St. Joseph's Valley. Brief but timely notes were addressed to the Reverend Mother and to other members of the house. A constant correspondence was kept up with the Setons, the Carmelite nuns at Baltimore, and likewise with the Hierarchy and all his confrères stationed from the North to the South, from the East and as far as the West then extended. Father Bruté was in turn the recipient of many letters which kept him well informed of both the civil and the religious conditions of the nation. Practically all the bishops were confidential with him, and proved their loyalty in deeds whenever opportunities presented themselves. Bishop DuBourg confided many things to his "Little Brother." On May 18, 1826, he wrote from Cincinnati and announced his early departure for Europe. This letter contains also an offer to render to Father Bruté any service possible that he might desire in France.[20]

A large number of Father Bruté's letters have been preserved, though many have perished. The hundreds still extant, record but sparingly his countless noble deeds. At this particular time we have placed before us his wonderful excess of charity lavished upon his confrères. Father Jos. P. Clorivière a very singular character who received mention in a foregoing chapter, now stands forth as favored in a marked degree by Father Bruté. The former had served almost nine years as director and confessor to the Visitation nuns at Georgetown. In May 1826, to the great sorrow of all, this worthy priest suffered a stroke which wholly paralyzed his speech. During his illness which continued for more than four months, Father Bruté, his bosom friend, visited him constantly. The Mountain professor walked from Emmitsburg to Georgetown many a time to assist Father Clorivière in his preparation for death. Frequently Father Bruté on such excursions had nothing to eat except apples picked from roadside orchards along the way. As death came nearer it was Father Bruté again who spent long vigils at the bedside of the sufferer, repeating again and again in the language they both loved so well, "Mon ami, mon ami! De la croix au ciel!"[21]

Father Bruté was not contented with offering his own prayers. Through letters he obtained the spiritual assistance of countless

[20]cf. Letter of DuBourg, Wm. to Bruté, S. Original in Catholic Archives of America, Notre Dame, Ind. Case: Bishops & Archbishops of New Orleans.

[21]cf. Lathrop, G. & R. The Story of Courage. Boston. 1894.

others. Just two days before the sufferer departed, Father Bruté addressed several lines to Gaston. He pictured Father Clorivière growing weaker and weaker and at times very near the gates of eternity. So near in fact, that on Saturday, September 23, the tireless priest had followed with the last prayer for the dying, when lo! to the surprise of everyone the dying priest rallied and was, at the time of this writing (to use Father Bruté's words) still 'cum habitantibus cedar."[22] However this seeming return to life was deceptive. Father Clorivière died six days later, Friday, September 29, at the age of fifty-eight years. On October 2, 1826, Father Bruté wrote again to the Carmelites. The mission of this letter was to solicit prayers for the departed soul. The death of every good priest pained the heart of the Mountain professor. Turning his thoughts again to his one sacred aim in life, he bade the cloistered nuns at Carmel pray, without ceasing, that good priests be granted to the Catholic Church in America.[23]

A marked change was effected at the Mountain during this year 1826. Father Dubois, the president of Mt. St. Mary's, was elevated to the episcopal see of New York. Upon this occurrence the Mountain institution with all its property was deeded over to the Rev. Messrs. Egan, and McGerry occupying respectively the offices of president and vice-president. Father Bruté considered this change in government as far from being detrimental to the institution. In a letter to Judge Gaston, dated October 8, 1826, he remarked: "Mr. Dubois is gone to his bishopric. Our boys are as happy as ever. I am as usual the private and servant, teaching Divinity, Philosophy, and Scripture with the full permission of our dear Archbishop."[24]

Everything at the Mount seemed to be progressing, yet, misunderstandings were not wanting. Letters, which testify to this, are still extant. Those of Rev. Messrs. Egan, and McGerry addressed to Father Bruté on January 29, 1827, paint a vivid scene of less sunny days.[25] About this same time Father Bruté was requested by the Archbishop to revise a history of the Church written by Rev. Mr. Pise. In a letter dated February 1, 1827, he wrote: "I have

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[22]cf. Letter of Bruté, S. to Gaston, Wm. Original in Catholic Archives of America, Notre Dame, Ind. (not catalogued).

[23]cf. Currier, C. W. Carmel in America. p. 415.

[24]cf. Letter of Bruté, S. to Gaston, Wm. Oct. 8, 1826. Original in Catholic Archives of America, Notre Dame, Ind.

[25]cf. Letters of Egan, M. & McGerry, J. F. to Bruté, S. Originals in Souvay Collection, Kenrick Seminary, St. Louis, Mo.

accordingly done so, and I am of the opinion that the Work (volume) will prove useful to all who read it."[26]

The Hogan-Harold-Conwell schism at Philadelphia had been in action since 1820. As usual Father Bruté manifested the same attitude towards it as he had always practised towards controversies of that nature. He was quick to grasp the entire situation together with its causes and evil consequences, but, he was equally prudent and slow to express his opinion to others. In 1826 John Hughes, a student from the Mount, was ordained and stationed at St. Joseph's Church, Philadelphia. The following year Harold sank in the waves of the schism and Bishop Conwell proposed sending Father Hughes to St. Mary's. Immediately the latter confided everything to Father Bruté. The response was penned in the usual frank and sincere style of the Mountain professor on March 22. Father Hughes was advised to entreat the Bishop not to enforce the transfer until the fatal articles of peace were actually mended. The young pastor was also cautioned to adhere strictly to his own private duty and not to encourage visitors who call for the sole purpose of exchanging news.[27]

Attending immediately upon this, Father Hughes was practically forced to sign a paper sanctioning the procedure of Bishop Conwell in suspending Father Harold. This paper was no sooner signed than it appeared in the secular press, although a promise had been made that it would be retained at the Bishop's residence. Father Bruté after reading the scandal, but failing to know the singular circumstances wrote Father Hughes a sharp letter on April 23. The recipient's answer, of May 27, acquainted Father Bruté with the young pastor's actual position in the case.[28]

During these stormy years, in all his perplexities, Father Hughes had recourse to Father Bruté, who was too sincere a friend to flatter any one. This priest knew how to encourage and to warn in the same sentence, and he always strove to lead his confrères to remember the more spiritual occupations of their vocation. Controversies, with ministers of other denominations, were not condemned by Father Bruté. He himself contributed his knowledge to some of the most

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[26]cf. Letter of Bruté, S. to Maréchal, A. Original in Archdiocesan Archives, Baltimore, Md. Case: 13. U. 68.

[27]cf. Hassard, J. *Life of Most Rev. John Hughes.* pp. 58-59. New York. 1886.

[28]cf. Letter of Hughes, J. to Bruté, S. May 27, 1827. Original in Archives —Old Cathedral, Vincennes, Ind.

famous ones ever conducted. In truth he participated in them to a greater extent than the world will ever know. Nevertheless he feared lest the excitement of controversy and the applause of men would lead his confrères to neglect their primary duty and grow weak in fervor.

Father Bruté had few moments he could call his own. One demand had not left his pen before several others were clamoring for his attention. At this moment Bishop England again pleaded with the Mountain professor to assist the *Miscellany*. Writing on June 9, the Bishop said: "Give me all your advice, and thoughts fully and freely. I might perhaps differ sometimes from your view but I always respect and appreciate it."[29] Evidently the Bishop of Charleston was anxious to have Father Bruté's assistance because another letter was sent to the Mountain within the same week. Accompanying this message was a pamphlet by Mr. Grimke, one of the state senators. The production was unphilosophical and the bishop felt it should not be let pass unnoticed. His Lordship decided that the *Miscellany* would be the place to attack Grimke and the bishop knew no one so capable as Father Bruté to prepare the material for it.[30]

The generosity of the poor Mountain professor was singularly admirable. Many hidden and unpublished acts render testimony to this. Upon hearing of the extreme poverty suffered by the nuns in Carmel, Baltimore, he at once dispatched aid, by letter, to the Reverend Mother, and regretted not being able to send more.[31]

On August 16, 1827, Father Bruté responded in a newsy letter to one equally interesting written by Bishop Rosati on July 15, of the same year. The first mentioned shared news from the East. Rev. Mr. Purcell had arrived from France, on the preceding Thursday. Accompanying him were two priests and five religious of the Sacred Heart. In one line Father Bruté reported the Archbishop's health improved, and the Sisters at St. Joseph's succeeding rapidly. As to the Mountain, he himself had nothing to do with the temporal affairs; however the work was more equally divided. The priests from Baltimore attended St. Joseph's Convent and this afforded Mt. St. Mary's the pleasure of seeing their confrères from

[29]cf. Letter of England, J. to Bruté, S. June 9, 1827. Original in Catholic Archives of America, Notre Dame, Ind. (not catalogued).
[30]cf. Letter of England, J. to Bruté, S. June 15, 1827. Original in Catholic Archives of America, Notre Dame, Ind.
[31]cf. Currier, C. W. op. cit. p. 417.

time to time. Rev. Mr.Tessier had recently spent two weeks at the Mountain. The college showed a marked increase in attendance since Father Dubois' departure. At that date they housed more than one hundred boarders and the buildings were too crowded. The seminary had produced six new priests within the last year. Two of this number were sent to New York. Philadelphia received three of the newly ordained, and one, a brilliant mathematician, joined the faculty at the Mountain.[32] On the same day after writing to Rosati, he also wrote to Gaston. This letter together with many others which he addressed to this Carolinian judge are wholly personal; hence of little value, save for a few items mingled here and there. On one occasion Father Bruté spoke of receiving letters from Father Grassi, S. J. At another time he gave a worthy report of Taylor, a student from Carolina, and on various occasions his letters resemble religious discourses and meditations.[33]

Father Bruté had spent considerable time and intense study in preparing material to use against the Grimke case, when Bishop England wrote as follows: "I have upon reflection determined to let Grimke alone—but your letters will be useful to me for a variety of other papers and they shall be turned to account."[34] In several instances, when writing to others, Father Bruté gave evidence of his dislike for such erratic deeds. Nevertheless he was too gracious to refuse his assistance upon the next request.

In undoing the tangled web of events recorded in the Bruté-Rosati correspondence, we have come upon an important incident in the history of the Catholic Church in America. The young Republic was only a missionary country at that period. Despite this, according to Father Bruté the year 1827 marked the beginning of her foreign mission labor. On November 6, 1827, the thriving Church in America gave her first fruits to the Orient, when Father Bellami sailed for China. This letter portrays the Mountain professor in his true element. Mt. St. Mary's numbered one hundred twenty boarders, plus thirty-six seminarians and a faculty composed of six priests.[35]

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[32]cf. Letter of Bruté, S. to Rosati, J. Aug. 16, 1827. Original in Archdiocesan Archives, St. Louis, Mo.

[33]cf. Letters of Bruté, S. to Gaston, Wm. Original in Catholic Archives of America, Notre Dame, Ind. Dated: Aug. 16, Oct. 12, Nov. 19, & Dec. 23, 1827.

[34]cf. Letter of England, J. to Bruté, S. Nov. 12, 1827. Original in Catholic Archives of America, Notre Dame, Ind.

[35]cf. Letter of Bruté, S. to Rosati, J. Nov. 21, 1827. Original in Archdiocesan Archives, St. Louis, Mo.

Early in 1828, Father Hughes took advantage of the good order in the Philadelphia congregations to invite Father Bruté to spend a week with him. A very intimate friendship existed between these two clergymen, and they delighted in each others company. Since Father Hughes' departure from the Mountain a continual exchange of letters bound them the closer. if such were possible. Father Bruté especially welcomed the letters of his old pupil for therein the Master found the soul and character of a true priest. Father Hughes was always interesting and interested. A great work lay before him and to Father Bruté's consolation, his old pupil not only had a work to do, but he did it with all his heart.

Father Bruté's scholarly ability was recognized by laymen as well as by his confrères. It was no uncommon occurrence for the former to add to his collection of books and magazines. A like occasion prompted him when he wrote to Mr. Le Comte de Menou, at Washington, D. C., on February 13, 1828. The gift of the Encyclopedic Review was warmly appreciated, because Father Bruté treasured books beyond every other earthly possession.[36]

During the year 1828, Father Bruté obtained a much coveted favor for the Bishop of St. Louis. Although the former was chaplain no longer at St. Joseph's, yet Bishop Rosati entrusted a momentous task to him in preference to those who were in charge. The bishop desired to have a corps of Sisters from Emmitsburg to take charge of a hospital in St. Louis. After the exchange of many letters between Baltimore and the Mountain and several interviews with the Community at St. Joseph's the permission finally was given for the nuns to go. Father Bruté was not satisfied with one letter to His Lordship at St. Louis, but he announced the good tidings in practically every letter written from July until October. In the same correspondence Father Bruté lamented the scarcity of priests in America. He was of the opinion that at least one-half of the Protestants at that period could easily have been brought into the Church if only there had been sufficient priests for the harvest.[37]

Another untimely loss befell the Mountain in the late summer of this same year. Father Lynch, professor of mathematics, had recently been suffering from ill health. In the absence of Father Bruté, the physician ordered the patient to Philadelphia. Upon

[36]cf. Letter of Bruté, S. to Mr. Le Comte de Menou. Original in Georgetown University Archives, Washington, D. C. Folio 92. No. 6.

[37]cf. Letter of Bruté, S. to Rosati, J. Sept. 26, 1828. Original in Archdiocesan Archives, St. Louis, Mo.

being acquainted with this incident Father Bruté thought it an imprudent step, but knowing that the orders would be obeyed, he wrote immediately to admonish Father McGerry to care well for their suffering confrère whose illness had been caused from insufficient clothing. Father Bruté was well aware of the fact that the rushing American life was not conducive to the virtue of charity. Thus he added the following lines to Father McGerry. "We live in such a hurry and press of business so as to live very little for one another."[38] Neither medical aid nor the trip to Philadelphia revived the health of Father Lynch. A letter written by Father Bruté on September 14, 1828, contains one line which tells us all. "We just buried our good Father Lynch—a young priest of real merit."[39]

The letter to Father McGerry gave Father Bruté an opportunity to speak of another momentous necessity at the Mountain. He urged the erection of a Chapel near the house—more for the priests than for the boys. In France, every Seminary had its own chapel and the Mountain professor maintained that if God was sought first, everything else would follow. He also encouraged the faculty to resume classes and to be mindful of the primary object of the institution which was to form true priests for the Church in America.[40]

In the course of the same year 1828 we find Father Bruté faithfully keeping the lead in correspondence with his confrères. He opened communications with Most Rev. J. Whitfield as early as the newly appointed Metropolitan was consecrated. The letters, however, remained wholly personal to date of December 22, 1828. Evidently His Grace had recently requested the Mountain faculty to resume charge at Emmitsburg and at St. Joseph's in the Valley. In a brief, though cordial reply, Father Bruté, speaking for the Mountain, declined to accept the charge. He stated that it was impossible to lay additional responsibilities upon the already overburdened faculty.[41] Nevertheless his resistance was short-lived and we soon find him occupying again the office of confessor to the Sisterhood. Bishop England, too, received much attention, as did also Father Hughes and Judge Gaston. They in turn rejoiced the heart

[38]cf. Letter of Bruté, S. to McGerry, J. Aug. 1828. Original in Souvay Collection, Kenrick Seminary, St. Louis Mo.

[39]cf. Letter of Bruté, S. to Mr. LeComte de Menou. Original in Georgetown University Archives, Washington, D. C. Folio 92. No. 6.

[40]cf. Letter of Bruté, S. to McGerry, J. Aug. 1828. Original in Souvay Collection, Kenrick Seminary, St. Louis, Mo.

[41]cf. Letter of Bruté, S. to Whitfield, J. Original in Archdiocesan Archives, Baltimore, Md. Case: 23. G. 4.

of their friend with letters equally as kind and thoughtful. For the Bishop of Charleston Father Bruté continued to spend long hours in research and in writing articles for the *Miscellany*. Other assistance was also given whenever circumstances permitted. At the beginning of the New Year he sent His Lordship ten dollars for the poor southern diocese.[42]

Bishop DuBourg who had resigned the See of Louisiana and accepted the transfer to the diocese of Montauban, in France, August 13, 1826, did not forget those who had labored with him in America. Apparently his heart remained with the American missions because he strove to assist them in every way possible. From a letter addressed to Father Bruté, Oct. 10, 1829, we learn that the bishop sent two missionaries from Montauban to Bishop Portier, at Mobile. These young clerics, according to Bishop DuBourg's orders, were to be sent first to Mt. St. Mary's to complete their studies and to acquire, besides the knowledge of English, the science of the saints. The bishop entrusted these two young men to the special care of the Superior of the Seminary, Father Bruté. Owing to Bishop DuBourg's intimate episcopal relations with the Church in America, he naturally manifested great interest in the First Provincial Council of Baltimore. Hence he wrote thus to his "Little Brother" at Mt. St. Mary's. "I am presuming that these gentlemen," (referring to the missionaries from Montauban) "will find you in Baltimore, at the Council, I am anxious to learn what measures of general usefulness will be adopted in this first solemn reunion of ten bishops in a country which in 1790 had but one, and which at the present rate of things will possess fifteen in ten years from this. It was necessary to apply a remedy to the inconveniences resulting from the isolated condition of the different churches, to fix a mode of presentation for the vacant Sees, and to settle the principal points of general discipline necessary for establishing uniformity. I can see you, my dear Brother, and your active efforts to impress, to the best of your ability, upon this holy assembly a salutary and recollected direction, in the venerable documents which should serve as a foundation in its rules. There will result therefrom very much good in which none will rejoice more than I."[43]

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[42]cf. Letter of England, J. to Bruté, S. Jan. 19, 1829. Original in Catholic Archives of America, Notre Dame, Ind.

[43]cf. Letter of DuBourg, Wm. to Bruté, S. Original in Catholic Archives of America, Notre Dame, Ind. Case: Bishops & Archbishops of New Orleans. No. 17.

Evidently the First Provincial Council convened earlier than Bishop DuBourg had expected, since it was already in session at the date this letter was written. However he was correct in his conjectures regarding the Mountain professeor. On this occasion Father Bruté served as theologian to Bishop England and we are justified in saying that His Lordship could scarcely have selected a more competent assistant. In matters of theology Father Bruté was deep, prudent, and to the point. Every session of the Council found him at his post; however from his letters we learn that he attended none of the social meetings. In a letter to Bishop Rosati, we read: "During the Council I avoided all the banquets—having nothing in common with American customs—henceforth incapable of beginning to adopt them."[44] That Bishop England was recompensed for his choice and grateful for Father Bruté's services is clearly portrayed in a note addressed by the bishop to his theologian on the evening after the close of the Council. In this brief note the bishop said: "A thousand thanks for your kindness and aid to me."[45]

Father Bruté had contributed much to the convening of this Council. From the time of the assembly of the first bishops of Boston, Bardstown, and Philadelphia, immediately after their consecration in 1810, Father Bruté was anxious that such assemblies should be renewed from time to time. On more than one occasion he mentioned in letters to the Archbishop, the fact that the genial spirit of the first bishops should be renewed and fostered. The wise theologian knew how important it was, for the foundation and spread of Catholicism, that the bishops meet and confer as to the proper and uniform rules of discipline to be enforced. Many of the beneficial effects accruing from this Council may be attributed to Father Bruté's prudence and foresight.

Years before the convening of this Council many of his confrères were occupying offices in the Church, far superior to that of the distinguished Mountain professor. Father Dubois was Bishop of New York. Father Rosati occupied the See of St. Louis, and an old pupil of the Mountain, Mgr. Portier, was Bishop of Mobile. Father Bruté lived apparently hidden in his Mountain retreat, engaged in that work which he styled the work of works—the training of new clergy for the Church. Nevertheless his influence unperceived was

[44]cf. Letter of Bruté, S. to Rosati, J. Dec. 17, 1832. Original in Archdiocesan Archives, St. Louis, Mo.

[45]cf. Alerding, J. H. *A History of the diocese of Vincennes.* p. 116. Indianapolis. 1883.

reaching out on every side and the entire country was his field of labor. No one particular section especially interested him, and it is safe to state that no human element prompted the motives of his actions. Whatever he planned, suggested or accomplished was done with that one sacred aim in view, namely laying the foundation broad and deep for Catholicism. Nothing less than the conversion of the entire nation could satisfy this apostolic heart, and comprehending as no other did the agents necessary to accomplish this great work he labored under unequalled pressure. He knew his own natural disadvantages as a missionary,—dislike for appearing in social circles, love of solitude and a meagre knowledge of English. Father Bruté was a mystic. He was not destined by Providence to labor among savage tribes; yet he was a treasured gift sent by Providence to aid a missionary Church in her days of need. The greatest need and the one from which the Church suffered at that epoch more intensely than from any other was the lack of apostles to preach the word of God. This was the field in which Father Bruté labored. He spent the better part of his life in forming true apostles, leaders of souls, defenders of the Church of Christ. The knowledge of books, of the science of the saints, which he possessed in an eminent degree, could not have been utilized to better account.[46] It is not astonishing then that Father Bruté watched with strained attention the proceedings of the First Provincial Council of Baltimore, when the Mountain was in question. Although far superior in age and ability to the president of Mt. St. Mary's still he respected Father McGerry's authority and reported every move and attitude of the Council towards the Mountain Seminary. The future of Mt. St. Mary's had never been determined. It had from the very beginning existed only at the mercy of Divine Providence, and only for the prayers and secret influence of Father Bruté, the Mountain would have been crushed at this Council and by those too, for whose good it existed.[47]

Concluding from the copious correspondence of 1830, Father Bruté's duties seemed to be multiplying with years. The letters to His Grace had changed in character. At that period they were almost wholly business-like. On January 29, the Mountain professor wrote[48] to recommend to His Grace, the Messrs. Purcell, Hitzel-

[46]cf. Bayley, J. R. op. cit. p. 55.
[47]cf. Meline, M.—McSweeny, E. F. X. op. cit. Vol. I. pp. 220-222.
[48]cf. Letter of Bruté, S. to Whitfield, J. Jan. 29, 1830. Original in Catholic Archives of America, Notre Dame, Ind.

berger, and McCaffery for ordination. On March 5, he called upon the Archbishop to decide an unpleasant occurrence at St. Joseph's in the Valley. Owing to his numerous charges it was only with hesitation that Father Bruté consented to return as confessor to St. Joseph's. However, having accepted the office he was anxious to see the affairs of the house carried on prudently and justly.[49] In another letter, to the Archbishop, he complained about the imprudence displayed by several editors. He objected severely to the printing of such articles, concerning the "Inquisition," as the April number of the *Jesuit* carried.[50] Shortly after this the Mountain professor petitioned His Grace in behalf of a student, Geo. Flaut, who had been transferred from the Mountain to St. Mary's, Baltimore. Father Bruté feared that Mr. Flaut, owing to delicate health, would be forced to discontinue his studies, unless permitted to return to more healthful quarters[51]

After the First Provincial Council of Baltimore, the Bishop of Charleston went abroad. Returning early in 1830, he at once resumed correspondence with Father Bruté. The first letter is filled with heartbreaking trials. During the bishop's absence, some of the most promising young priests had been influenced to leave the Charleston diocese. Conditions forced the dismissal of others. The lamp of hope burned low in the Charleston See at that period.[52] Several months later Bishop England requested Father Bruté to take special interest in Louis Bondo, a young lad from Charleston. His Lordship had placed this boy in Mt. St. Mary's, with the hope that a religious vocation would be developed.[53]

Bishop Rosati appears to have been Father Bruté's most confidential friend. At least the latter wrote more freely to the Bishop of St. Louis, than to any other of his correspondents. His letters of this particular year are a medley of mostly insignificant events. Father Bruté discussed everything from America to France. Comparisons were drawn between Seminaries here and abroad. News

[49]cf. Letter of Bruté, S. to Whitfield, J. March 5, 1830. Original in Catholic Archives of America, Notre Dame, Ind.

[50]cf. Letter of Bruté, S. to Whitfield, J. Original in Archdiocesan Archives, Baltimore, Md. Case: 23. A.—A. 1.

[51]cf. Letter of Bruté, S. to Whitfield, J. Original in Catholic Archives of America, Notre Dame, Ind. (not catalogued) dated: Octave of Ascension, 1830.

[52]cf. Letter of England, J. to Bruté, S. Jan. 30, 1830. Original in Catholic Archives of America, Notre Dame, Ind.

[53]cf. Letter of England, J. to Bruté, S. August 13, 1830. Original in Catholic Archives of America, Notre Dame, Ind.

concerning the revolution of 1830 filled large spaces in his letters, yet he maintained that the Bishops and clergy of America would be more prudent if they kept strictly silent on the subject.[54]

Every publication in America received judgment according to the Mountain professor's idea of its worth. The political tone of the *Miscellany,* since the late revolution in France, made Father Bruté very sad. He was extremely hurt at such treatment from the Bishop of Charleston.[55] At this point we must take into account the fact that Father Bruté was very affectionate; likewise, very sensitive. Consequently he often took offense at very insignificant words or actions. He was polished and refined to a marked degree and naturally he felt it most keenly when the same treatment was not accorded him in return.

Practically everyone spoke well of the Mountain professor. He appeared very seldom at public celebrations, yet thousands knew him. He had twice refused a bishopric, preferring to live in seclusion in a little corner of the Mountain Seminary. Despite this he filled one of the highest offices in the Church. He was accomplishing the true work of the Divine Master, namely, schooling apostles to be sent out to teach the whole nation. His confrères recognized and admired his profound knowledge of books and everyone sought his assistance. In 1830 Rev. F. P. Kenrick was appointed coadjutor *cum iure successionis* to Bishop Conwell of Philadelphia. On May 7, he invited Father Purcell to the consecration. In the course of the letter he said: "Rev. Mr. Bruté's advice will not be forgotten. His aid in revising my Theology will be most acceptable.[56] When Bishop Kenrick entered upon his vast field of labor as coadjutor of Philadelphia, Father Bruté interested himself with his usual zeal in the good work. He advocated especially the holding of diocesan synods and the establishment of a diocesan Seminary. Father Bruté was also keen to perceive the utility of Bishop Kenrick's plans to design a course of Theology, adapted to the wants of the Catholic clergy in the United States. Long before this date, the Mountain professor had detected error in doctrine and morals creeping in under new and alarming forms. He, therefore, understood better than many of his confrères the necessity of destroying these evils at an early date.

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[54]cf. Letter of Bruté, S. to Rosati, J. Sept. 10, 1830 Original in Archdiocesan Archives, St. Louis, Mo.

[55]cf. Letters of Bruté, S. to Rosati, J. Originals in Archdiocesan Archives, St. Louis, Mo., dated: March 25, 1830; Nov. 21, 1830.

[56]cf. Letter of Kenrick, F. P. to Purcell, J. B. May 7, 1830. Original in Catholic Archives of America, Notre Dame, Ind.

In consequence Father Bruté did more than warmly sponsor the project. He assisted the bishop most generously in this noble work.[57]

Distance never severed the bonds of friendship with Father Bruté. He was equally as faithful to his friends across the sea as to those in America. From Bishop DuBourg's letter of May 6, 1830, we learn how much Father Bruté's fidelity was appreciated. The Bishop of Montauban wrote: "I thank you, my dear friend, for your attention in giving me from time to time, detailed news of your country. You are the only one who procures this consolation for me, one of the sweetest I could desire. I am not very exact in replying which is due to my pressing occupations, for all the details of my great charge fall on me. But be assured that I am none the less grateful."[58] Besides keeping in touch with the Bishop of Montauban, Father Brute also corresponded with Archbishop Cheverus of Bordeaux; J. M. and F. de LaMennais, and many other acquaintances in France.

Bishop DuBourg on another occasion sought to prove his loyalty towards his "Little Brother." In 1831 he sent Arnold Bodin, a young lawyer, to Mt. St. Mary's. Originally, Mr. Bodin was from New Orleans but he had pursued his studies at Paris. Bishop DuBourg's purpose in sending the young lawyer to the Mountain was three-fold. He desired the young man to spend one year in the study of English and History. However in a letter to Father Bruté, the bishop stated this third purpose: "Especially and above all to strengthen Mr. Bodin's knowledge and practice of religion." This line portrays the bishop's unquestionable confidence in the Mountain professor.[59]

Once again Father Bruté received encouraging news from France. Rev. Mr. Mollevaut wrote from Issy, on June 16, 1831, describing the admirable misionary spirit among the young students. According to his letter three young men from Lyons would sail for America, on June 20. Two of this number would join Bishop Rosati, and the remaining one was bound for Bishop Flaget's diocese.[60]

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[57]cf. Bayley, J. R. op. cit. pp. 54-55.

[58]cf. Letter of DuBourg, Wm. to Bruté, S. Original in Catholic Archives of America, Notre Dame, Ind. Case: Bishops & Archbishops of New Orleans. No. 16.

[59]cf. Letter of DuBourg, Wm. to Bruté, S. Original in Catholic Archives of America, Notre Dame, Ind. Case: Bishops & Archbishops of New Orleans. No. 18.

[60]cf. Letter of Bruté, S. to Rosati, J. Aug. 1831. Original in Archdiocesan Archives, St. Louis, Mo.

In 1832 Bishop Rosati appealed to Father Bruté to assist the St. Louis publication entitled *The Shepherd of the Valley*. This request was granted on condition that Bishop Rosati would not "point out" the author as Bishop England had done on several occasions. Father Bruté proceeded next to give his views of a well regulated Catholic periodical. "I would insist on the instruction and conversation being of a persuasive, edifying, polished, non-provocative tone. I fear that I myself sometimes yielded to the pleasure of sarcasm or pointed remarks—supposing too easily that this was the better way to proceed. At other times I have stirred up certain matters before the time was ripe to treat them. Our cause is so beautiful and so holy, and then a Journal in the interests of Truth has the same obligations as a sermon from the pulpit."[61]

The dreaded scourge of cholera entered from the North and ravaged the greater portion of the United States during the year 1832. As soon as word reached the Mountain that Baltimore was writhing in the throes of pestilence, Father Bruté went to the scene. Upon his arrival he fell victim to a violent attack of intermittent fever which forced him back to the Mountain. After recovering from this siege he returned to Baltimore where he labored in the cholera hospitals until his services were no longer needed.[62] During this pestilence, Father Bruté was kept very occupied, but, with it all, he found time to write many letters, especially to Bishop Rosati. The sympathetic professor was not indifferent to the desolation and human sorrow that the pestilence engendered; however he was more inclined to view it from a spiritual angle. In one letter he wrote the following: "The cholera made poor sinners run to confession like a jubilee time."[63] At another time he said: Truly the mercy of God has made it a time of salvation—a jubilee, amidst such a terrible visitation and terrors of each family."[64] He related also that the clergy and the Sisters were of one heart and one soul for the good of the sick. This letter reported many conversions brought about by the frightful pestilence.[65] The writer admired and praised

[61]cf. Letter of Bruté, S. to Rosati, J. July 18, 1832. Original in Archdiocesan Archives, St. Louis, Mo.

[62]cf. Bayley, J. R. op. cit. p. 57.

[63]cf. Letter of Bruté, S. to Rosati, J. July 18, 1832. Original in Archdiocesan Archives, St. Louis, Mo.

[64]cf. Letter of Bruté, S. to Rosati, J. Nov. 18, 1832. Original in Archdiocesan Archives, St. Louis, Mo.

[65]cf. Letter of Bruté, S. to Rosati, J. Sept. 2, 1832. Original in Archdiocesan Archives, St. Louis, Mo.

the courage of the nuns. In Philadelphia, Baltimore, and at Emmitsburg they went out to nurse the cholera patients. However the ministers of other denominations refused to participate in this labor of love.[66] Father Bruté was extremely generous with his praise for others. Humility prevented him from recording his own deeds upon this occasion. The numerous letters written at Baltimore during that particular time testify to the fact that he labored in that city during the epidemic.

If fidelity in correspondence was practised to a heroic degree by Father Bruté, he was no less successful in transferring this gift to his students. Father Hughes kept his former professor in touch with every movement within the Church at Philadelphia. This young pastor was occupied with many things, and numerous tasks awaited his attention. At one time he was engaged in instructing converts. At another time he was catechising the faithful. Again he was building a new Church and requested Father Bruté to procure a small crucifix for him. Consequently when he wrote to the Mountain professor his letters frequently resembled essays.

On December 14, 1832, Father Hughes informed the Mountain professor that a controversy would open in Philadelphia, during the first week of January. Father Hughes and Mr. Breckenridge, a Presbyterian minister, were to be the contending parties. The question open for discussion was: "Is the Protestant religion the religion of Christ?" This controversy was to be ruled by five conditions, of which the second was as follows: The parties agree that there is an infallible rule of faith established by Christ to guide us in matters of religion, for the purpose of determining disputes in the Church of Christ." The last condition stated that Rev. Mr. Hughes was to open the discussion. The minister having subscribed to the contents of the second condition, Father Hughes decided to commence with the following: "What is that infallible rule?" After having outlined everything thoroughly in order to acquaint Father Bruté with what he needed, Father Hughes proceeded to request his old friend to give him all the aid possible.[67]

From further correspondence of Father Hughes we learn that Father Bruté gave generous and beneficial assistance to his old pupil. The Mountain professor was always profound and it was difficult for ordinary minds to grasp his lofty thoughts and explanations.

[66]cf. Letter of Bruté, S. to Rosati, J. Aug. 11, 1832. Original in Archdiocesan Archives, St. Louis, Mo.

[67]cf. Hassard, J. op. cit. pp. 126-138.

Therefore on one occasion Father Hughes was forced to plead for more simple refutations. "Of all things," said Father Hughes, "be *clear;* for neither myself nor the readers to whom it is to be submitted possess your intellectual discipline and habits of familiarity with books—and for our sakes make everything lucid, even to excess." At that date the controversy had run scarcely one-half the schedule time, yet, as a result, Father Hughes was already instructing Baptists, Episcopalians, and Duncanite Presbyterians in the true Faith.[68]

Father Bruté, nevertheless, had his own ideas and in writing to Bishop Rosati he expressed them very frankly. The Mountain professor had no use for that type of controversy by which system the publication was divided in such a way that one week the article was Protestant and the following week it was Catholic. The time was not ripe for such work. Priests were too scarce and pastoral duties too heavy to admit labor that would encroach upon the essential work of the priest. He moreover maintained that it would be impossible each week to supply sufficient material properly digested and well written. To assert things haphazardly would but weaken the Catholic argument and prevent the Protestant diatribes from being refuted. Furthermore he failed to see what good the women and especially the Sisters would draw from this kind of reading. Such material would fill their minds with curious, passionate, impious doubts and cause Rodriguez and the Lives of the Saints to become insipid.[69]

During the same year 1832, Father Bruté drew up a plan for a volume entitled "Catholic America." Concluding from the sketch, which he sent to Rev. Mr. Deluol who was then Superior at St. Mary's, Baltimore, this work would have been written in French. The outline is very detailed and somewhat complicated and from the chapter headings as given by him, it would have been mainly contemporary. Aside from this the sketch is worthwhile and it is to be regretted that the project was never carried out during the lifetime of those men whose deeds made up the history of their day. On the contrary, many of those valuable deeds are lost to us because of the failure to record them.[70]

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[68]cf. Hassard, J. op. cit. pp. 140-143.

[69]cf. Letter of Bruté, S. to Rosati, J. March 18, 1833. Original in Archdiocesan Archives, St. Louis, Mo.

[70]cf. *The United States Catholic Historical Magazine.* art. "Sketch by Dr. Bruté for a Work to be called 'Catholic America.'" Vol. I. pp. 60-63. New York. 1887.

The Mountain for a second time was to be deprived of its president to fill a vacant bishopric. In 1833 Rev. Mr. Purcell was nominated to the See of Cincinnati. Father Bruté fearing that a change in government, at the close of the academic year, would be injurious to the future of the institution, hurriedly wrote to the Archbishop asking that the nomination be kept secret for the present and if possible leave the public to suppose that the following year would commence under the same president.[71] It was impossible to keep such news secret. In a letter to Bishop Rosati, Father Bruté bewailed the fact that the nomination of Rev Mr. Purcell had been announced to the public.[72] Nevertheless the Mountain professor was among the first to send congratulations to the bishop-elect. Neither one nor two letters were able to convey all he wished to say to the newly-appointed. A separate page bearing five points of excellent advice was attached to the second letter and reads thus:

1. Dimidium facti qui bene capit habet
   resolved to *begin* well—both *piety* and *administration.*
2. For administration—the rule for a parish holds for a diocese—all *eyes* and all *ears* and no *hand* in the first moments—to study the work, the ground, the fellow-laborers, the people,—*act* and *reform* little, condemn and also approve little—pledge nothing but principles, affection, and good will.
3. Not to be a Mountaineer or of any sectional partiality—not Dominican—not Jesuit—but all to all your clergy—let them all be convinced that in *all* you know but the *priest.*
4. Not to be Irishman, American, Marylander, Kentuckian—nothing—not to enter into party concerns, no, not for the best appearance as v. g. to be at meetings for the affairs of Ireland—or for the Union here—or Nullification—
   Here all will say of Bishop Purcell:
   "Tous, de pays divers nous sommes et tous pourtant n'avons qu'un coeur pour aimer notre bienfaiteur,
   l'ami de Dieu, l'ami des hommes."
   "Errans, il est pour un père
   Méchants il est votre sauveur

[71]cf. Letter of Bruté, S. to Whitfield, J. June 12, 1833. Original in Catholic Archives of America, Notre Dame, Ind. (not catalogued).

[72]cf. Letter of Bruté, S. to Rosati, J. July 18, 1833. Original in Archdiocesan Archives, St. Louis, Mo.

Pêcheurs, c'est votre protecteur
Orphelins, il est votre mère."

5. They in literature, adopt a model for style, Cicero, Tacitus, or Livy—of the Saints adopt also one, v. g. St. Francis de Sales, as did Mgr. Flaget—and so well succeeded."[73]

The year 1833 marks another important event to which Father Bruté's name will always remain attached. The Second Provincial Council of Baltimore convened in October and witnessed even a larger attendance than the First Council. The Mountain professor, as usual, was interested in several momentous problems. His courage permitted him to present some of these questions personally; while still others he presented through bishops whom he considered more influential than himself. As early as in the month of May, he suggested to Bishop Rosati the necessity of establishing an order whereby Catholic laymen would give support and endowments to the Seminaries.[74] Another evil he wished to avert was the premeditated suppression of the Richmond See. Again he appealed to Bishop Rosati and offered the bishop his notes to use in argument against this suppression. He pleaded that the See be permitted to exist at least until after the next Council which would convene in 1837. Father Bruté closed this letter with the following words: "How interesting the future of this country is becoming and how important it is never to make a backward step except in a true necessity."[75]

Father Bruté presented the following important proposition in writing. According to the Mountain professor, the principal point to examine in the Second Provincial Council is the mode to be established for electing bishops. Until now they have been chosen in one of the five following ways:

1. *Proprio motu.* Some one without authority or warrant suggests a subject to the Holy See. In this way Bishop Concanen, Bishop Connolly, Bishops Conwell, Kelly, and England were appointed.

2. The Archbishop and his suffragans agree upon a person, and such was the presentation of Bishop David as coadjutor of Bardstown.

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[73]cf. Letter of Bruté, S. to Purcell, J. B. Original in Catholic Archives of America, Notre Dame, Ind. (not catalogued). Dated Tuesday night, 1833 (month and date not given).

[74]cf. Letter of Bruté, S. to Rosati, J. May 2, 1833. Original in Archdiocesan Archives, St. Louis, Mo.

[75]cf. Letter of Bruté, S. to Rosati, J. Oct. 17, 1833. Original in Archdiocesan Archives, St. Louis, Mo.

3. Others have been appointed on the presentation of the Bishop of the diocese, who desired a coadjutor: and in this way Mr. Blanc was named to the See of New Orleans, which he has refused, and Mr. Chabrat is now for Kentucky.

4. Some have been presented by bishops of other dioceses with out the participation of the Archbishop. Thus Bishop Purcell was appointed at the instance of Bishop England; Bishop Kenrick had written in Rome in favor of Rev. John Hughes and the Archbishop in favor of Father Dubuisson.

5. Lastly, for the first nomination, that of Bishop Carroll, the Pope granted the clergy the privilege of electing the bishop, but only for that occasion, reserving in future the nomination to the Propaganda.

"Rome asks the present Council to lay its wishes before the Pope for his approbation, as to a regular mode of election to be observed in future. The propaganda has stated that they will not object to grant America election as in Ireland."[76]

After the departure of Bishop Purcell from Mt. St. Mary's the sole responsibility rested upon Rev. Mr. Jamison until February 1834. In a letter to Rosati, dated March 19, Father Bruté related that a change of government at the Mountain had just been effected. His Grace, Most Rev. J. Whitfield, and Father Deluol were present. Rev. Mr. Butler the newly appointed president was given two assistants, the Rev. Mr. Sorin and Rev. Mr. Wheelan.[77] Referring to this same event, one month later, Father Bruté said that the Archbishop with Fathers Deluol and Elder remained five days to examine everything at the Mountain. Rev. Mr. McCaffery was appointed vice-president and Father Bruté was forced to take the title, "Superior of the Seminary." Everything passed very calmly and His Grace was extremely well pleased with the Mountain.[78]

A few months later the Bulls arrived appointing Rev. S. Eccleston, coadjutor *cum iure successionis* to the Most Rev. J. Whitfield. On Pentecost Sunday Father Bruté in the name of the Mountain sent to this honored dignitary their congratulations and felicitations.[79]

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[76]DeCourcy, H.—Shea, J. G. *History of the Catholic Church in the United States.* pp. 129-131. New York. 1856.

[77]cf. Letter of Bruté, S. to Rosati, J. March 19, 1834. Original in Archdiocesan Archives, St. Louis, Mo.

[78]cf. Letter of Bruté, S. to Rosati, J. April 20, 1834. Original in Archdiocesan Archives, St. Louis, Mo.

[79]cf. Letter of Bruté, S. to Eccleston, S. Original in Archdiocesan Archives, Baltimore, Md. Case: 24. G. 7.

In July the Mountain professor addressed a second letter to Rev. Dr. Eccleston, requesting him to conduct the retreat at the Mountain Seminary from August 10, to August 15. This letter is singular from the point of view that it is the first one bearing the signature, S. Bruté, Supr.[80]

The Second Provincial Council of Baltimore had considered questions not only proposed by Father Bruté, but also important problems concerning the Mountain professor. The erection of a new diocese in the Northwest Territory had been discussed for more than a year. When the Second Council convened, this same problem was one of the first to receive the attention and approbation of the assembly. Thereupon the Fathers of the Second Provincial Council requested the Sovereign Pontiff, Gregory XVI to erect the state of Indiana and part of Illinois into a new bishopric with the diocesan seat at Vincennes, Indiana, and to appoint Rev. Mr. Bruté the first bishop. The Holy Father granted the request and Father Bruté received the Bulls on July 22, 1834.

This appointment had not been expected, yet it was not altogether a surprise to the Mountain professor. However he was so closely wedded to his profession at the Mountain, that it cost him severe trials to consent to the separation. Before leaving his cherished abode he appealed to Rt. Rev. Dr. Eccleston in behalf of the future of Mt. St. Mary's. Father Bruté realized the value of the institution to the future Church in America and he wished the Archbishop and his coadjutor to give it their serious attention. Six months had elapsed since His Grace had happily effected the change from one government to another. Everything had prospered more fruitfully than usual during these last months. However, Father Bruté strove to impress upon Bishop Eccleston the fact that the duty of protecting Mt. St. Mary's future was an object of sacred solicitude that devolved upon the newly-elected coadjutor of Baltimore.[81]

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[80]cf. Letter of Bruté, S. to Eccleston, S. Original in Archdiocesan Archives, Baltimore, Md. Case: 24. G. 8.

[81]cf. Letter of Bruté, S. to Eccleston, S. Original in Archdiocesan Archives, Baltimore, Md. Case: 24. G. 9.

CONCLUSION

The arrival of the Papal bull "Maximas inter," creating the thirteenth diocese in the young Republic and elevating Rev. Dr. Bruté to the new episcopal see, caused great alarm at the Mountain. Practically every member of the faculty opposed his appointment and petitioned against the removal of the Superior of the Seminary. On July 24, 1834, President Butler wrote Father Wheeler, S. S., "I must try to calm the panic and counteract the alarms of all . . . and endeavor to prevent not the *Will of God,* but what I fear is the proposal of man. Who will attend the Convent? Who will teach Theology? We must have some aged and learned man or what can we do?"[1]

Father Bruté did not act on the first impulse, but sought time for reflection and deliberation. He hastened to Baltimore where he made a retreat from July 23, to 27, in order better to enable him to define his duty regarding the appointment. At the close of this spiritual exercise he decided to accept the nomination on condition that Bishops Flaget, David, Chabrat, and Rosati would insist.[2] He then proceeded to write to the foregoing prelates requesting each one to give, before God, his frank opinion. In the meantime Father Bruté returned to his customary duties. Upon the reception of the bishops' responses, neither His Grace nor Father Bruté's confrères at Baltimore were able to stay the decision. The bishop-elect left the Mountain in September 1834 never to return as a member of the faculty. On his route westward he stopped at Cincinnati with an old student, Bishop Purcell, and the two travelled together to Louisville, arriving there on the morning of September 25.[3] After a brief stay with Father Abel, at Louisville, Father Bruté accompanied Bishop Flaget to Bardstown. They arrived at the Bishop's residence on September 29, 1834.[4]

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[1]Meline, M.—McSweeny, E. F. X. op. cit. Vol. I. p. 321.

[2]cf. Letter of Bruté, S. to Rosati, J. July 29, 1834. Original in Archdiocesan Archives, St. Louis, Mo.

[3]cf. Letter of Bruté, S. to Rosati, J. Sept. 25, 1834. Original in Archdiocesan Archives, St. Louis, Mo.

[4]cf. Letter of Bruté, S. to Rosati, J. Sept. 29, 1834. Original in Archdiocesan Archives, St. Louis, Mo.

The short interim between Father Bruté's arrival and his retreat, at Bardstown, was beneficially spent in visiting the different institutions of the diocese. He was interested especially in the college and seminary at Bardstown, the Sisters of Charity, founded by Bishop David, at Nazareth, Kentucky, and the Sisters of Loretto, founded by Father Chas. Nerinckx, at Loretto, Kentucky. A brief visit was made to St. Mary's College, a Jesuit establishment, and the bishop-elect regretted that time would not allow his going to the Dominican Convent of St. Rose.[5] On October 5, Father Bruté entered upon his retreat under Bishop David. At the close of this spiritual exercise the bishop-elect left Bardstown with Bishop Flaget on October 12, en route to Louisville, Kentucky. At this place they were joined by Bishop Purcell from Cincinnati and continued westward to St. Louis. Here Father Bruté was consecrated on October 28, 1834, by Bishop Flaget assisted by Bishop Rosati and Bishop Purcell. The newly consecrated bishop took possession of St. Francis Xavier's Cathedral, at Vincennes, on Wednesday, November 5, 1834. Bishop Flaget and Bishop Purcell assisted Bishop Bruté until the following Monday when they were obliged to return to their own sees.[6]

When Bishop Bruté came to Vincennes in 1834, it was a very small and poorly built town. There was no Seminary, College, religious establishment, or school, outside of the old Indian mission and the vicinity of Vincennes. There had been a school conducted by four Sisters of Charity from Nazareth, Kentucky, but owing to the spiritual deprivations they had been forced to encounter these nuns were withdrawn before this date. The newly consecrated bishop had to build up the diocese from the foundation. With his coming, religion and education were to take on a new complexion. He issued a pastoral letter to his flock and began to study his position. He persuaded the Sisters of Charity to return immediately and to reopen their school and academy. The Catholic population of his episcopal city was poor, practically ignorant and required much instruction. Since he was alone his first duty was to his little flock. He prepared the congregation for the coming feast on Christmas and rejoiced to see on that day a goodly number of parishioners at Holy Communion. The good bishop then resolved to visit the diocese in order to form a definite idea of the scattered groups of Catholics. The ter-

[5]cf. Bayley, J. R. op. cit. p. 61.
[6]cf. Bruté Journal. Original in Georgetown University Archives, Washington, D. C. Folio 92. No. 6.

ritory was too vast to think of exploring it alone. Hence the bishop reserved for himself the north and the west, sending Father Lalumiere on a similar tour through the south and the east. This visitation proved the great work before him to be appalling. The poor bishop was practically alone. Besides himself there were only three priests in the entire diocese, and he found it impossible to obtain the additional laborers that were needed so urgently.[7]

On July 16, 1835, Bishop Bruté left for Europe. The sole object of this trip was to solicit men and means to promote the religious and educational development in his vast charge for said he: "Without these (the schools) religion can never be firmly established." During the preceding years educational matters in Vincennes and throughout the entire West had been struggling desperately for existence and very frequently conditions were of such a nature as to necessitate the complete abandonment of education. A keen realization of this state of affairs urged the bishop all the more to seek aid elsewhere. He visited Havre, Rouen, Lyons, Paris, and Rennes and everywhere received cordial treatment.[8]

From France the courageous shepherd went to Rome and upon his return trip spent very profitably some time in Austria. Everywhere gracious assistance was offered him and in this way a goodly sum was collected. Upon Bishop Bruté's return from France the people expected him to erect a comfortable episcopal residence, but such matters he postponed for future consideration. He devoted himself untiringly to the task of providing for the education of the children and of those who were destined to enter the ministry. With the funds he obtained in France, Bishop Bruté at once founded two free schools; one for boys and the other for girls to which all, regardless of creeds, were welcomed. In addition to the two free schools Bishop Bruté also founded at Vincennes an ecclesiastical seminary, a college for secular students, an academy for young ladies and an orphan asylum. Thus he established an educationad system which comprised complete elementary, secondary and collegiate courses for both sexes.[9] The remainder of the funds was used to complete the Cathedral and to erect several other small churches.

Besides money and vestments, Bishop Bruté also brought nineteen priests with him on his return voyage. Sixteen of this quota had

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[7]cf. Shea, J. G. op. cit. Vol. IV. pp. 642-644.
[8]cf. Bruté—Seton Correspondence. p. 462. Emmitsburg. 1886.
[9]cf. Godecker, M. S. *History of Catholic Education in Indiana.* pp. 21-22. St. Meinrad, Ind. 1926.

volunteered for the diocese of Vincennes, and the remainder were to join a neighboring see.[10] These priests after a short time were stationed at the most densely populated posts and the work of spreading Catholicism began to thrive satisfactorily in Indiana.

Within the course of the next two years the bishop suffered the loss of several most promising priests. His own health and strength too were visibly waning. Nevertheless he continued to perform his daily duties with the same interest and exactness. Often he attended sick calls when he himself was more feeble than those to whom he ministered. Upon one occasion he actually fainted on his way to the sick.[11]

This good bishop was not long to be spared to his diocese. His health was failing rapidly and his strength was forced to yield to disease. He retired to Bardstown for a short time with the hope that this rest would effect a beneficial change. However, shortly after his return he was compelled to keep his bed. Here his devotion increased, and he edified all by his piety and patience. Here too, his manifold duties failed to cease. His correspondence was continued and when he was no longer able to write he dictated impressive and inspiring letters to priests and to laymen. On June 22, 1839,[12] he wrote to His Grace, Most Rev. S. Eccleston, at Baltimore, and on the following day he dictated a letter, of which he himself wrote the closing lines, to Bishop Blanc of New Orleans.[13] Herein Bishop Blanc was informed that the writer had received Extreme Unction on June 16. Before this message reached the hands of its addressee, the soul of the prayerful bishop had entered into eternity. Right Reverend Simon William Gabriel Bruté de Remur, the first Bishop of Vincennes, Indiana, died at one-thirty o'clock, on the morning of June 26, 1839. The entire diocese lamented his death and the universal feeling was that they had lost their most influential leader in educational activities, and the beloved Founder and Father of the Diocese of Vincennes.

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[10]cf. Corbinière, C. de la. op. cit. p. 416.
[11]cf. Shea, J. G. op. cit. Vol. IV. p. 647.
[12]cf. Letter of Bruté, S. to Eccleston, S. Original in Archdiocesan Archives, Baltimore, Md. Case: 24. I. 13.
[13]cf. Letter of Bruté, S. to Blanc, A. June 23, 1839. Original in Catholic Archives of America, Notre Dame, Ind.

BRUTÉ COLLECTION

Probably no manuscript material has been the prey of vandalism more frequently, than the personal papers of the Rt. Rev. Simon Bruté, First Bishop of Vincennes. The earliest extant information relative to the Bruté Collection is a letter signed J. R. Bayley, Secr. Archbishop of New York. A transcript of this letter published in the *American Catholic Historical Researches,* Vol. IX. p. 132, Philadelphia, 1892, reads thus:—

Dear Sir:

"The Most Rev. Archbishop being hindered by his many occupations from answering your letter of the 24th of May, has requested me to write to you in his name.

The papers of the late Bishop Bruté were far from being complete when they came into the Archbishop's hands; they had evidently been examined by some one, who had taken from them many important papers, especially those of an historical nature. When they first arrived here, I examined them myself, in the hope of finding important information upon certain matters, to which I had turned my attention—and discovering nothing worth preserving, tho' during his whole life he had employed more or less time in making researches connected with the history of the Catholic Religion in this part of the world. As however I did not examine them particularly in reference to the Indian Missions, there may be some documents connected with them, that I may have overlooked—and I will take an early opportunity of looking them over so that if I discover anything likely to interest you, I will let you know. The Rev. Mr. Shea of the Society of Jesus, has been for some time engaged upon a History of the Jesuit Mission amongst the Indians—and from his peculiar fitness for the task, as well as the valuable documents in his possession, I have no doubt that it will prove a valuable addition to the early history of our country. The Most Rev. Archbishop requests me to convey to you his kind regards.

I remain, with sincere Respect,

Very truly yours,

J. R. Bayley,
Secr. Archb. of N. Y.

Jas. H. Causten, Jr., Esq.
Washington, D. C.

Nevertheless, the contents of this letter are contradicted, at least in part, by another letter dated two years later and addressed to Rt. Rev. J. R. Bayley, by Rev. E. Audran. Herein the pastor of St. Francis Xavier's Cathedral, Vincennes, Indiana, states that the entire Bruté Collection was shipped to the Most Rev. John Hughes, Archbishop of New York.

Vincennes, Nov. 23, 1854.

Rt. Rev. dear Sir:

About five years ago, upon the receipt of a letter of yours and of Archbishop Hughes, and at the request of Bishop de la Hailandière, I sent you the manuscripts and papers of our venerable first Prelate, Dr. Bruté. A good deal of anxiety has always been felt here for those papers—and I may confess to you that I was at the time very much censured for sending them so far away with no other authorization but the promise once made by Bishop de la Hailandière who having resigned at that time could not be entitled to dispose of them. A long time has elapsed since already, and I understand that the papers are in your hands altogether. I would feel much relieved to hear from you that they are safe, all of them; and that they may without much greater delay be restored to the Archives of our Diocese.

I took them from a particular spot in which they had been placed by Bishop de la Hailandière, and packed them all in a box without examining first whether there were not other papers not belonging to Bishop Bruté that should not have been sent. It thus happened that a manuscript Indian Dictionary was among them, which probably can be of no service to you. As it is a precious relic you would confer a particular favor by sending it back now, as well as all other papers of which you would have no more use.

With much respect,

Your obedient and humble servant in Xto.,

E. Audran,
Rector of St. Fr. Xavier's Cathedral.[1]
Vincennes.

Despite the above request of Rev. E. Audran, the Bruté Collection was not returned to the diocese of Vincennes. On the contrary, it was scattered out among several writers of that day. Archbishop Hughes denied John Gilmary Shea access to it, but His Grace gave a trunk full of these valuable papers to Henri de Courcy, a Frenchman, who at the time was engaged in mercantile affairs in New York.

[1]Original in Catholic Archives of America, Notre Dame, Ind. (not catalogued).

This Bruté Collection served Henri de Courcy to great advantage in the production of his articles relative to the history of the Catholic Church in America. Nevertheless Henri de Courcy did not write for the American people. His articles were written in French, and were contributions to a French paper published in his native country. These articles were never collected in book form in French, but the John Gilmary Shea translation of them was issued in book form in America in 1856, and for many years served as the most comprehensive account of the history of the Church in this country. The credit of the valuable information given us in the de Courcy-Shea edition belongs in the main to Rt. Rev. Simon Bruté, who preserved in his manuscripts the records of the early noteworthy events. The volume, in all justice, should have been entitled, Bruté —de Courcy—Shea.

Shortly after this, Henri de Courcy, owing to ill health, was forced to return to France. He took with him many of the valuable Bruté documents. Immediately he set to work to prepare the De LaMennais—Bruté Correspondence for publication, but death overtook him before the manuscript went to press. His project was carried through by M. Eugene de la Gournerir, and the letters were published at Nantes, in 1862.

In 1865 Rt. Rev. J. R. Bayley, Bishop of Newark, compiled the "Memoirs of Rt. Rev. Simon Bruté." The greater part of this volume is made up of the original notes and records of Bishop Bruté. This fact makes the volume all the more valuable. However, at the time the author compiled this work he did not have access to the entire Bruté Collection, owing to the fact that many of these papers were in France.

In 1869 Dom Paul Jausions, O. S. B., a monk of Solesmes, came to America for the purpose of writing the Life of Rt. Rev. S. Bruté. Dom Jausions spent scarcely one year in research, but in that period of time he collected the remnant papers that remained in New York, several letters preserved by the Quebec Historical Society, and a few documents still extant in Indiana. In late summer, 1870, Dom Jausions fell ill with fever and died at Vincennes, September 7. The entire diocese, as well as his Community abroad, lamented the great loss and the cessation of the work. However, at the time, there was no one else who cared to accept the responsibility of the research, and results were that the task remained untouched for a period of twenty years.

In 1870 Lady Herbert, at London, produced a Life of Rt. Rev. Simon Bruté. This author had in her possession no original documents or letters, and her work was based wholly on gleanings from the few items that had been written previously.

Abbé Charles Bruté de Remur gave us "Vie de Monseigneur Bruté de Remur," in 1887. The extent of original material at his disposal was the Archives at St. Sulpice, and at Ploërmel. He also used the De LaMennais—Bruté Correspondence, published at Nantes, in 1862.

In the meantime the Dom Jausions Collection, though scanty in quantity, was packed and shipped to St. Meinrad Abbey, St. Meinrad, Indiana. An erroneous statement was afloat that Bishop de St. Palais, at the death of Dom Jausions, ordered the collection made by the latter, to be burned. The following account written by a priest, who was engaged in the packing of the material, disproves the false statement made against Bishop de St. Palais.

Msgr. De St. Palais and the Papers of Bishop Bruté.

We have received and gladly publish, the subjoined communication:

In your *Review,* Vol. xvii, No. 23, page 725, appears a false statement made about the late Bishop de St. Palais. In the early part of the year 1872, the late Very Rev. P. Bede O'Connor, O. S. B., Vicar General and Chancellor of the Diocese of Vincennes, and the undersigned packed in a large wooden case the literary remains of the learned and holy Bishop Bruté which were thus sent to Saint Meinrad's Abbey by order of Bishop de St. Palais, at the request of the monks of that Abbey.

The Rev. P. Paul Jausions, O. S. B., (died Sept. 7, 1870), grand nephew of Bishop Bruté, had come from France to write the life of his distinguished relative and was the guest of Bishop de St. Palais while engaged in his labor of love. Death overtook him before he had made much progress.

That great mass of papers above mentioned perished in the conflagration which destroyed the elder Abbey of St. Meinrad.

It was not known that any other predecessor of Bishop de St. Palais left any considerable amount of papers.

The Bishop's library is supposed to have suffered considerable depletion at the hands of those who practised the art of keeping books (borrowed); but those were printed books.

You will doubtless repair as far as you are able the injury you have done to the good name of a good man.

Respectfully, Rev. E. J. Spelman,
New Castle, Ind. ***

***Catholic Fortnightly Review. 1911. Vol. xviii, p. 18.

The entire Jausions Collection did not perish in the burning of St. Meinrad Abbey. The letters procured from the Quebec Historical Society, had been translated and published in the *Ave Maria,* at Notre Dame, Indiana, in 1869 (see Vol. V., No. 34, 35, 37).

In 1890 Rev. Edm. J. P. Schmitt, a priest in the diocese of Indianapolis, became interested in the life of Bishop Bruté, and began the research anew. His parish duties did not permit him to visit Archives at a great distance, but he did visit all within the State of Indiana as well as Chicago and St. Louis, where he copied all extant material. Father Schmitt also advertised for available material, in several German and English publications. Likewise he succeeded in getting in touch with the more remote places through correspondence, and in this manner he procured, both here and abroad, many valuable letters and much information relative to the first Bishop of Vincennes. In addition to the unpublished material he procured by purchase and by gift several volumes from France, and the "Bruté —Seton Correspondence" from the Sisters of Charity at Emmitsburg, Maryland.

The following letters addressed to Rev. E. J. P. Schmitt, disclose to us several interesting facts, such as: the loss of material at Louisville, Ky.; the destruction of an early Indian paper, at Vincennes; the New York story regarding the Bruté Collection; the John Gilmary Shea information concerning the fate of the Bruté papers; the interest of Rt. Rev. C. Maes, Bishop of Covington, Ky.; the information of Rev. R. Seton, Miss Mary Meline, and Rev. P. Allen, President of Mt. St. Mary's, Emmitsburg, Maryland.

Louisville, Feast of St. Joseph, 1891.

Rev. Edm. J. P. Schmitt.

Dear Father:

I fear me much that the letter you refer to in your favor of the 6th inst., has been lost, and others with it upon which I set great store. I am now an old man, and I live with my oldest child and daughter, with her large family of children, among whom I am grieved to say, there are some who have little care of their grandfather's effects. Within two years, I am certain, I held in my hands the old stringless portfolio in which I had gathered these precious letters. Now I can find it nowhere. From the day I received your letter, I have sought for it diligently, but without result. I shall continue to do so, and should it turn up you will hear from me at once. The letter you speak of was written in French, of which I have little knowledge. The paragraph quoted from it was translated by my friend, Rev. P. J. Jenkins, now pastor of St. Lawrence

Church, Daviess County, Kentucky (Knottsville). I suppose he must have read the entire letter, and he may remember its contents.

I have memory of having seen your venerable Bishop but on a single occasion. He was then visiting Bishop Flaget at Bardstown, and I and many others of the congregation of the then Cathedral of St. Joseph's had the happiness of receiving Holy Communion at his hands. Ever since, his face and bearing, the one so saintly and the other so impressive have been present to me. Kentucky and Indiana were truly blest in their first Bishops, and it pleases me to know that you are engaged in the effort to perpetuate the holy name of this saintly Dr. Bruté.

The Metropolitan Catholic Almanac of 1843 contains a short sketch of the life of Bishop Bruté, taken, if I mistake not, from an address by Dr. McCaffery on the occasion of his death. However, you have no doubt seen this.

I am obliged, even at the risk of being unintelligible, to address you in pencil. A pen is utterly abhorrent to my lame and tremulous fingers .

Begging your kindly remembrance of me, I am, Rev. dear Sir,

Yours respectfully,

BENJ. J. WEBB.[2]

Archbishop's House, 452 Madison Ave,,
New York, March 11, 1891.

Rev. Dear Sir:

Some few years ago the grandnephew of Bishop Bruté, a Benedictine Monk of Solesmes, by name of Dom Paul Jausions (as far as I can remember), came to this country for the purpose of collecting material for the French life of his venerated granduncle. This Rev. Gentleman got possession of all the manuscripts that had been left in New York by Bishop Bruté, as well as several others which Archbishop Bayley had brought with him to Newark, and which at that time were in my keeping as his successor. All the papers of the Bishop that had been left in New York and Newark were handed over to Dom P. Jausions, and must now be in the keeping of his heirs in France.

My impression is that the French life of Bishop Bruté has already been published, so that you would be likely to find in it all that you require.

I am, Rev. dear Sir,

Very faithfully yours,

M. A. CORRIGAN, ABP.[3]

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[2]Transcript of Original in Rev. Edm. J. P. Schmitt's Historical Notes. Catholic Archives of America, Notre D. Vol. 2, p. 18-21.

[3]Transcript of Original in Rev. Edm. J. P. Schmitt's Historical Notes. Vol. 2. Catholic Archives of America, Notre Dame, Indiana.

Elizabeth, N. J., Jan. 1, 1892.

Rev. dear Father:

I forward volumes 2 & 3, and before the end of the month will send Vol. 4. It has been a hard struggle to complete it and see it through the press as my health is wretched, constant pain, sleeplessness and increasing weakness make literary labor very difficult.

Bishop Hughes had a great esteem for the Rev. Mr. Bruté and apparently very little for Mr. Dubois, in his Emmitsburg days. He had an idea of writing a life of Bishop Bruté, and the papers were sent to him. As he was not a man of research or study he did nothing. I asked his permission to examine them, but he refused—although he sent the trunk or trunks to H. De Courcy. Bishop Bayley used his Recollections of the French Revolution and took the papers to Seton Hall College. Some were given away, some lost and many perished in a fire. It was only a remnant that went to Dom Jausions. I learned later that this clergyman died of a contagious disease, and that after his death the papers in his room, including what he had selected from Bishop Bruté's papers were burned.

The Abbé Charles Bruté de Remur in 1887 published "Vie de Mgr. Bruté de Remur." He seems to have had no documents and says he bases his work on an abridgement of Bishop Bayley's book by Lady Herbert. He never had Bishop Bayley's book. He used the books on the Sisters of Providence, Barberey's life of Mother Seton, and letters of the De LaMennais brothers (the good and bad) which H. de Courcy printed in the French periodical.

He speaks of the Archives of St. Sulpice but apparently did not glean much and letters in the possession of a Community of Brothers founded by De LaMennais.

Now what material have we? He was a great letter writer, and writer of notes, often hasty and incorrect. Prof. Edwards of Notre Dame must have many letters of his. I have a few, and others are scattered. His life at Mount St. Mary's seems most vague and yet there was his great work accomplished. Miss Mary Meline of Cincinnati went to Mt. St. Mary's and did some work on a history of that institution. She may help you.

For his period as Bishop there is a series of contributions signed "Vincennes" in the volumes of the *United States Catholic Miscellany* which are evidently and clearly his and have never been used by any writing about him.

In his hasty way he misled Judge Law in regard to the first settlement of Vincennes, confounded by a taming venture at the mouth of the Ohio with Vincennes. I was very sorry to see this historical error dressed up in most fantastic guise in the Indianapolis Catholic paper, with intrinsic absurdities, making an expedition from Detroit accompanied by a Jesuit priest, when there were none at Detroit and Cadillac hated them too heartily to have one there.

When I am free from my volume ,and can rest, I will see what I have that may help you. But I feel that my days, especially my working days are numbered.

Pray for me.

Yours sincerely,

JOHN GILMARY SHEA.[4]

Covington, Ky., Jan. 11, 1892.

Rev. Edm. J. P. Schmitt,
Weltes P. O., Indiana.

Rev. dear Sir:

I am delighted that you put your leisure time to such good account: the "Life of Bp. Bruté" by the late Archbishop Bayley is more of introduction to his missionary and Episcopal life than a real Biography. A new Life will be a welcome addition to Catholic History.

The Rev. Nerinckx letter of 1806, referred to, is in the Archives of Baltimore. You might get it by writing to His Eminence, but I think I took out of it all that concerns Bp. Bruté and Vincennes.

The letter of 1807 has never been found.

I am so busy now that I must request you to write again, say in the beginning of February. I have among my papers an unfinished sketch of the Life of Rev. Rivet written many years ago; also several of his MMS letters. The latter are in French. Should you understand that language, I will send you my unfinished sketch and the letters, to use freely. If not, I will then try to finish the sketch and give it to you as my contribution to your good work. Whenever and wherever I can help you, write freely; it will be a pleasure to me to contribute my mite to the good work.

Sincerely yours in Christ,

CAMILLUS P. MAES,
Bp. of Covington.[5]

Saint Joseph's Rectory,
Jersey City Heights, N. J., Jan. 11, 1892

Rev. dear Sir:

Your letter of inquiry just received. I regret that I can be of no use to you whatever. Letters of Bruté used in my Mother Seton all returned to Emmitsburg. I doubt if anything exists fuller as regards the prelate's early and home life than what must have passed through Bp. Bailey's hands in preparing his most interesting Memoir; unless you have access to the papers of that monk—a nephew I be-

[4]Transcript of original in Rev. Edm. J. P. Schmitt's Historical Notes. Vol. 2, pp. 3-6. Catholic Archives of America, Notre Dame, Ind.

[5]Transcript of Original in Rev. Edm. J. P. Schmitt's Historical Notes. Vol. 2, pp. 23-4. Catholic Archives of America, Notre Dame, Ind.

lieve of Bruté's—who was travelling in this country— in your Western parts—some 18 years ago preparing (as I understand) a life of the bishop of Vincennes.

Respectfully yours in Dno.

ROBT. SETON.[6]

1406 Hopkins Place,
Washington, D. C., January 17, 1892.

Rev. E. J. P. Schmitt,
Dear Sir:

Your note of the 6th inst. was forwarded to me from Cincinnati. I shall be glad to give you any assistance I can by the use of my Ms History of the Old Mountain. But it is there, at the college,—unfinished. If you write to Rev. E. P. Allen, the President, and tell him that you have my permission to use it—he will send it to you I suppose—There is a great deal of data at the college, besides that which I have winnowed; also in the Archives of the Baltimore Cathedral. The Cardinal kindly placed all of this at my disposal when I should need it. (When my History will be finished I cannot tell) and you will find also much data with the Sulpicians at Baltimore. Archbishop Elder's oldest living brother Mr. Basil T. Elder of 3842 Windsor Place, St. Louis, Mo., remembers his college days very vividly and has anecdotes of Bruté. He is very lame however in his hands from gout and it would be easier for him to talk than write. I have some very interesting letters from him at home (in Cincinnati) and will be back there some time in February, when I will copy them for you if you desire it.

Very truly yours,

MARY M. MELINE.

Mount St. Mary's College,
Mount St. Mary's P. O.
Near Emmitsburg, Feb. 7, 1892.

Rev. Edm. J. P. Schmitt,
Dear Rev. Sir:

Excuse my delay in answering your letter. The examinations have kept me so busy that I could not reply sooner. I am glad you propose to write the "Life and Times of Rt. Rev. S. G. Bruté," for I am sure the work can be made a most interesting one. I suppose you have seen the French Life of the saintly bishop, recently published by his nephew.

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[6]Transcript of Original in Rev. E. J. P. Schmitt's Hostorical Notes. Vol. 2, p. 27. Catholic Archives of America, Notre Dame, Ind.

[7]Transcript of Original in Rev. E. J. P. Schmitt's Historical Notes. Vol. 2, pp. 28-30. Catholic Archives of America, Notre Dame, Ind.

We have a great many letters and notes of Bishop Bruté, but while I am anxious to aid you in your work in any way in my power, I would not wish to send these documents out of the college. Some years ago some valuable documents, including Bishop Bruté's correspondence with the unhappy De LaMennais, were lost in this way. In regard to Miss Meline's Mss. as long as it remains in its present shape, we would not care to have it go out of the college, though we would be quite willing to have you examine it here. I send you by this mail, a copy of the Jubilee at Mt. St. Mary's College. Please return it after you are through with it. The book is out of print and it is hard to get a copy of the work now. We would be glad to see you at the Mount any time you find it convenient to pay us a visit. Wishing you success in your work, I remain, Dear Sir,

Very truly yours,

Edw. P. Allen, President.[8]

Archbishop Corrigan's conjecture, regarding the Dom Jausions Collection having been sent to France, is refuted by the following letter written by the present Rt. Rev. Germain Cozien, Abbot of Solesmes.

Quarr Abbey, Ryde,
Isle of Wight, 9 févr. 1926.

Ma Révérende Mère,

Veuillez m'excuser d'avoir tardé à répondre à votre lettre du 12 Janvier. La raison en est que je suis venu en visite dans une de nos maisons.

J'ai pu cependant avant de quitter Solesmes m'occuper de l'affaire que vous me recommandiez. J'aurais été heureuse de vous être utile, mais j'ai en le regret de constater que nous n'avons pas les documents que vous cherchez.

Tous les papiers que D. Jausions avait mis à part, toutes les copies de pièces, toutes ses notes furent considérés comme la proprieté de l'Evêche de Vincennes, et rien ne parvint à Solesmes.

M. Charles Bruté de Remur dans l'ouvrage qu'il a consacré au Jausions; et dans ce volume quelques pages seulement se rapportent à l'episcopat de Mgr. Bruté.

J'espère trouver encore en librairie les deux volumes que vous desirez et, dans ce cas, je vous les ferai adresser.

Je bénis votre travail, et en me recommandant moi-même à votre prière, je vous offre, Ma Révérende Mère, l'hommage de mon religieux respect in Christo Jesu.

Fr. Germain Cozien,
Abbé de St. Remi de Solesme.

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[8]Transcript of the Original in Rev. E. J. P. Schmitt's Historical Notes. Vol. 2, pp. 49-51. Catholic Archives of America, Notre Dame, Indiana.
**Original in Convent Archives, Benedictine Sisters, Ferdinand, Ind.

Rev. Edm. J. P. Schmitt spent ten years collecting material for the biography of Bishop Bruté. At the close of that period ill health forced him to go south. The good priest died at St. Rose Sanitorium, San Antonio, Texas, May 5, 1901, and the noble Life of Bishop Bruté was destined to remain undisturbed for another twenty-five years.

The Rev. E. J. P. Schmitt Collection became the property of Rt. Rev. Joseph Chartrand, D. D., present Bishop of Indianapolis. Bishop Chartrand deposited this material at Notre Dame University Archives until such a time when he would wish to recall it. Several priests were urged to take up the task, but the labor was too massive to be undertaken by any priest engaged in parish work. The results were that the material continued to be left to the destructive hand of time.

In the summer, 1924, Rt. Rev. J. Chartrand requested Rev. Mother M. Seraphine, O. S. B., Superior of the Sisters of St. Benedict, at Ferdinand, Indiana, to send a member of her Community to undertake this labor of love. The request, however, remained unanswered until 1926, when the Rev. Mother and her Council decided that the Community should take the work in charge.

The sister assigned to this work, with the assistance of several experienced research workers, was successful in locating all Archives, and early publications containing material relative to Bishop Bruté. Likewise these various places, both in the States and Canada, were visited and the material collected personally. She also shared in all the labor of photostating and photographing letters and documents in the various places. This, however, was done to prevent confusion and destruction of material, since much of it was worn and frail with age. In places where Archives had been depleted and material no longer existed, the Bishops gave all within their power which was *kindness* embodied in a prompt and cheerful response. Such was the spirit that permeated the following letters.

DIOCESE OF LOUISVILLE

Bishop's Residence, 1118 South Third St.,
Louisville, Kentucky, May 21st, 1926.

Sister M. Salesia, O. S. B.
St. Anthony's Hospital, Louisville, Kentucky.

Dear Sister:

I received your letter requesting admittance to the Diocesan Archives here, that you might copy all of the personal letters of Bishop Bruté.

While I would very gladly grant you this permission, I am sorry to have to say that we have, in the Archives, no personal letters of Bishop Bruté, and accordingly I feel that your visit would be only useless, and a waste of your valuable time.

Expressing to you my best wishes for the success of the work, I am

Sincerely yours in Christ,

J. A. Floersh, Bishop of Louisville. **

CHANCERY OFFICE

114 Broad Street,
Charleston, S. C., May 19, 1928.

Sister M. Salesia, O. S. B.,
The Catholic Sisters College,
Washington, D. C.

Dear Sister Salesia:

Bishop Walsh handed me your letter of April 18 regarding letters of Bishop England.

Father Wolfe and I searched the archives but could not locate the letters you are looking for. You are possibly aware that Dr. Guilday, in preparing his work, "THE LIFE AND TIMES OF BISHOP ENGLAND" worked at the material in our archives, and it might be possible that he has information regarding the letters, if they are extant.

Regretting that I have to disappoint you, and with best wishes for success in your work, I remain,

Sincerely,

John Steigner, Chancellor.**

Two fruitless attempts were made, through correspondence, to obtain information regarding the missing material. No response was received to either letter.

According to the foregoing letter of Miss M. Meline, the Archives of St. Mary's, Baltimore, should possess valuable material. The Reverend Father Boyer, S. S., however, states that their Archives possess nothing relative to Bishop Bruté, except one valueless letter. The following letters disclose the interest and charity of two other religious institutions.

Georgetown Visitation Convent,
Washington, D. C., February 17, 1927.

Dear Sister Salesia:

I have made inquiries regarding the correspondence of Father Clorivière and have been told by the nun who has charge of our

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archives that when Father Clorivière was dying, he requested that all his correspondence be burned. His request was granted, and upon his demise over a barrell full of letters became food for the flames. This accounts for our having none of his correspondence.

That Bishop Bruté was here many times and preached for the Sisters is well known. He took a deep interest in the welfare of the Community, and did some messages for us in Europe. This is all the information I have been able to obtain. I regret it is so meagre.

With every good wish for your health and success, I am, dear Sister, in Corde Jesu

Sincerely yours,

Sister Jane Frances Leibell,

Deus laudetur. Vis. B. V. M.**

Fordham University,
New York, N. Y., March 15th, 1927.

Sister M. Salesia, O. S. B.

My dear Sister:

I regret to inform you that an investigation of our records discloses that we are not in possession of any original documents or source materials bearing on the subject of your interest. Whatever information we have on the life and works of the Rt. Rev. Wm. G. Bruté is at second hand, and judging from our conversation of this P. M. is of no value to you.

With best wishes for the success of your quest; I remain,

Yours truly,

John C. LeClair, Assistant Librarian.**

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**Original in Convent Archives, Benedictine Sisters, Ferdinand, Ind.

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